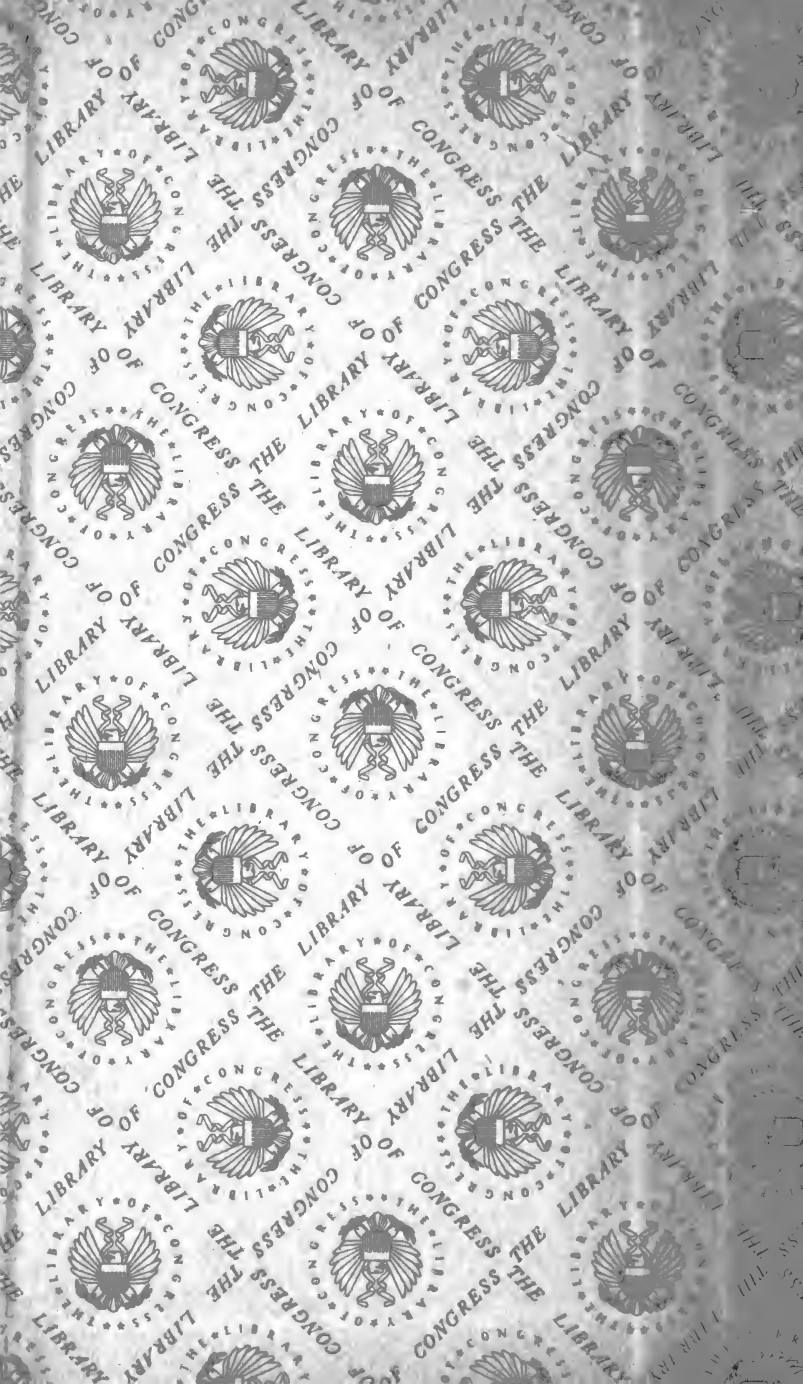
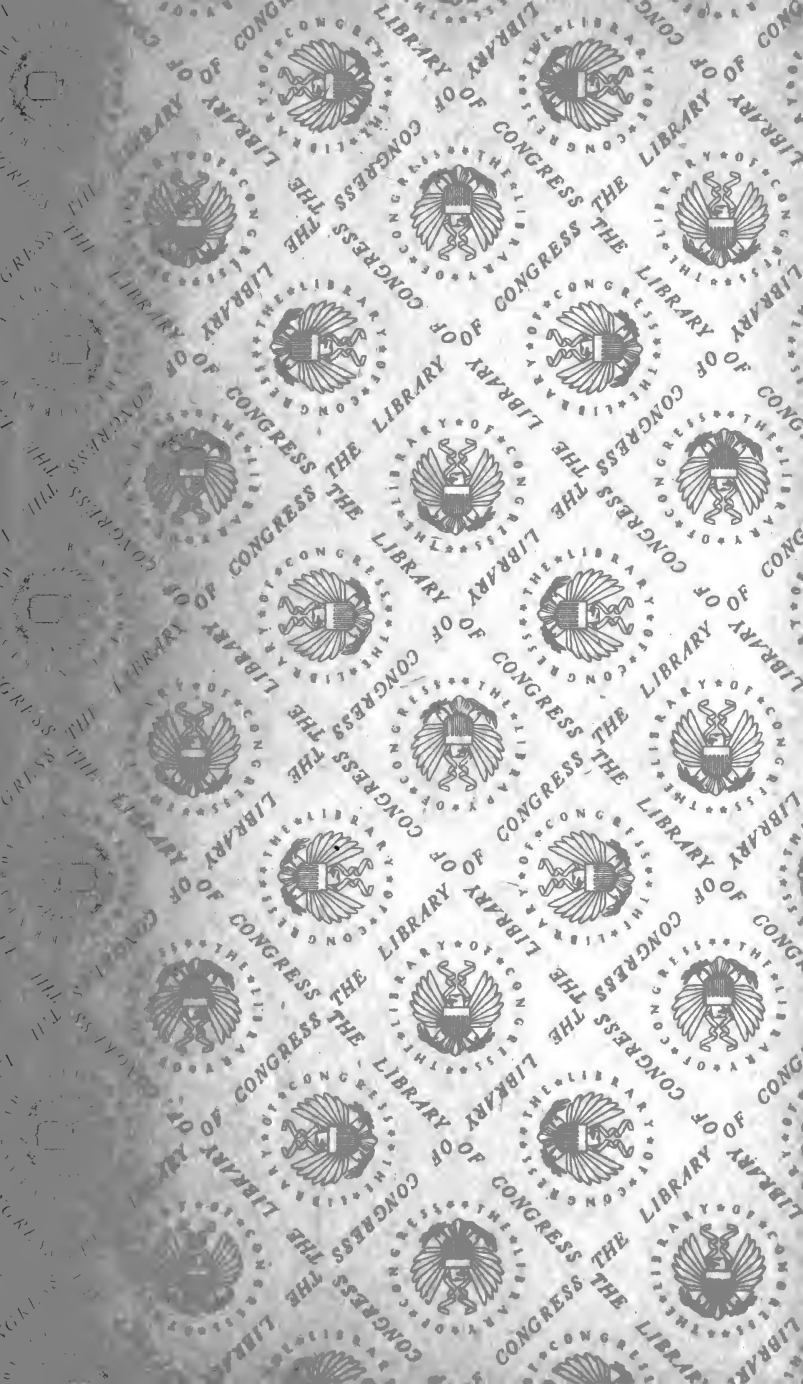


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HIDDEN MYSTERY UNRAVELLED

OR

SCIENCE, SENSE AND SCRIPTURE

HARMONIZED



BY CHARLES W. SMITH.

“They received the word with all readiness of mind, and searched the scriptures daily if those things were so.”—Acts 17:11.

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PREFACE.

Intelligent and observing men plainly see that a reform in religious thought is imperatively demanded. As the world changes in all other respects, so it changes in the matter of its religious convictions. The more advanced and enlightened the people the more refined and beautiful are their conceptions in all that relates to the Supreme Being and the future state of man. Many of the creeds to which the sects of Christendom still cling are found to be retrogressive in their teachings. They smell of the must of the Dark Ages. They are known to be against the spirit of the age, and at variance with the plain teachings of the Book of Books. For this reason "men are running to and fro," pushing their investigations and greatly increasing their knowledge in this and other departments. The desire to know more of God and His will concerning us is causing men to publish the products of their researches.

It is not claimed for this little volume that it is an exhaustive discussion of the subject in

hand, but it is claimed that he who gives this a careful reading will find in it a clear and satisfactory solution of many questions that till now have been "hidden mysteries." The book is given to you for your profit, and with the prayer that God will open your minds to the truths herein set forth.

C. W. S.

Guthrie, July, 1891.

Most fortunate and happy brother, you can scarcely conceive the exquisite pleasure it gives me to meet you here in our exalted and glorious haven of blissful rest and endless joy. Oh! how inexpressibly happy, with what unspeakable ecstasy I greet your joyous coming. But I shall not attempt to tell you of the boundless pleasure we experience on meeting one of Earth's redeemed in our own celestial home. Nor shall I hope to hear you express your own great happiness on reaching, victoriously, the home of the rescued, of the redeemed and the saved of your gracious and blessed Lord and Savior. And now please accept my most hearty congratulations on the glorious achievement of your gracious Lord in calling you from the paths of sin and exalting you to the throne of glory. O, my fortunate Lord did you but know the glorious future before you, your mighty soul could not contain its boundless bliss.

Ah! my angelic friend, how little can a new-born spirit, just entering upon the bliss of

Heaven, realize the rapturous joy his future holds in store for him. But I am inexpressibly happy. My highest earthly conception of Heaven's boundless bliss was as naught to the reality.

Thus I heard this august angelic being commune with one of Earth's redeemed soon after its arrival in the etherial home of the blest. Then with rapt attention I listened, but can record only the salient features of their angelic converse.

Ah! but thou, so recently from Earth, how oft have I looked with longing eye upon that wayward and wandering orb, and asked myself again and again how long, oh, how long will Earth's denizens grovel in darkness and refuse to see the glorious light shining from the countenance of their loving Savior? But then, we know, of course, that when the Father's own good time shall come, the light of life shall shed its refulgent splendor o'er all Earth's hills and vales, and all the Earth, redeemed of the Lord, and saved, shall come up a mighty host to praise the Lord in ecstasy for the mighty salvation which He will have wrought among the children of men.

Oh! how good is our God; how gracious is His adorable son. How much to be loved, how much to be revered, adored and prais-

ed, for the greatness of their boundless goodness to the children of men.

“Praise the Lord, O, my soul!” Exalt His holy name, adore Him all ye sons of men; for He is worthy of all adoration. How do I rejoice and magnify my happiness as I behold all the grandeur and glory of this blissful abode. But come, my dear angelic teacher, pray tell me all about Earth’s mysteries. How came its condition thus? Dost thou know whence it was, and how it hath in sin become so deeply involved? Ah! well I remember when the planet, we now call Earth, was a great glowing, luminous ball, as the sun to the Earth now is, and I have watched its long and dreary progress ever since, to see what the Father’s holy purposes might be with reference to it. And I shall be but too happy to recount to you some of its strange experiences and to compare them with the story of inspiration. And thus you will see how very readily doth mankind accept error for truth, with what astonishing pertinacity they defend the wrong, how unwillingly they accept the truth and how far their great teachers have come short of a correct understanding of the words of inspiration. And thus with me thou canst not help but wonder that things are as they are, and thou must say as I have ever said, “The ways of the Lord are

past finding out;" but all His ways are right, and his efforts are crowned with imperial success. And yet, while His works are progressing and unfinished, astounding mysteries doth appear, and ages pass by, then, out of the chaos comes astounding and glorious achievements which doth most highly exalt His great and holy name. Dost thou behold that nebulous body in the distant space so far away?

I do, my beloved, I do!

When first I saw the Earth, thus it looked and stranger still it grew. I watched it while ages passed, and it thicker grew, and gases formed, and breaking forth in fiery flames, it burned as a glowing furnace, while down through illimitable space it fell. And then I looked again, when long ages had passed away, its burning fires had ceased, and it burned no more; but a dark and gloomy body, it rolled on through space hardening on its surface and forming itself into a round and solid globe. And then I saw again that great eruptions occurred upon its surface, and vast volumes of flames burst forth; and again, the Earth was as a sun, but on its face appeared large spots of solid surface where no fire burned. Spots such as are now seen upon the sun's bright disc, so that the Earth was then much like the Earth's sun is now. And the time of myriads of years

rolled by, and then the Earth was as a sun no more. But again its fires ceased to burn, "and darkness covered the face of the deep," and thus, at intervals immensely long, one change succeeded another, until the thirteenth change had come, when the earth fully, fitted for human habitation, revolved in its present orbit around the sun, and man was seen upon its face. But, perhaps, you wonder how this recital can be made to agree with the story of bible inspiration as told in the book of Genesis. But a little impartial examination will show that this account and that of the bible are both the same, except that they are expressed in different words. Let us see. Inspiration sought to impart an immensity of information in a very few words, and it must be admitted that volumes might be written without securing more fully the object. And now, I will tell you why so many critics, quibblers and skeptics, have sought to refute the bible and, coming in conflict with religious error, bigotry and intolerance, have fertilized the earth with human blood. This was a necessary and inevitable refining process through which the human race must pass in its developement; from it there was no escape. But when the grand and glorious future of that race, in its perfected state, is comprehended, it will be seen how immensely is

the means justified by the end. But these disputations arose mainly from the fact that the religious world has always misunderstood inspiration and have given to it many impossible meanings which they have accepted without pretending to understand. But, believing that the word taught THEM, they felt bound to accept them under pain of punishment for unbelief if they failed to believe them. And, feeling that there was no other sin so great as unbelief, they sought to compel all to receive and conform to their teachings. Ruinous absurdity, from which the earth is now but just emerging.

Think how great, how astonishingly great, must be the vanity, the egotism, nay the lunacy that assumes to know the mind of God, and to lay down a creed to which others must subscribe. Are these people infinite in wisdom, infallable in theory that they assume to tell others what they must believe? Preposterous! preposterous!! "Vengeance is mine, I will repay, saith the Lord." Let no man assume this function of the Great Jehovah's, nor attempt to inflict vengeance where God himself hath not deigned to interfere. Nay, leave the matter of vengeance with God. If it is to be exercised, he will know just when and how justly to apply it. Man's function is to reason calmly and think earnestly and pray fervently that he may

gain just so much of truth as will make him happiest on earth, and best fit him for God's own purposes with him hereafter. But he must not interfere with his fellowman in his efforts to secure a like good, nor must he suppose that the same knowledge or the same truths must be possessed alike by both, or by all, or that that, which is necessary for one, is even desirable for the other. And yet, while each must labor to help the other, according to his greatest knowledge and ability, he must not attempt by force to restrain or control. All this must be left to God. Such is the condition into which the race must be brought through the fires of contention. "Offenses must needs come", but woe to those engaged in them, for they bring their own dreadful consequences. But they produce their refining effects, and so the race moves on. The great difficulty in understanding the bible has arisen from the fact that every theological system has been founded on fundamental error, and the deductions from these false premises could not fail to be erroneous and conflicting. But before returning to my answer to your questions, I wish to impress your mind with this great truth, that there are no truths outside of nature. And that truth is the only quality or property in nature possessing a *single element of value*. While error is utterly worthless, and is

destructive of value just in proportion to the amount of it in any thing or theory, truth is absolute value. Thus, while truth is value, error is the absence of value. And everything is good or bad, valuable or valueless, in the ratio of its truth to its error. Hence, seek the truth, be sure you get it, and be satisfied with nothing else. But do not be so sure you have it as to refuse to seek further. Do not take it on anybody's authority, but prove it from nature. The labor of seeking will be of great value to you. To resume my answers to your questions: The second period of darkness was ended in a manner similar to the first, except that the Earth's surface had become much thicker and harder, and the water of the ocean had largely formed and naturally collected in the lower places. But its crust was not sufficiently hard to prevent its internal gasses from bursting forth in mighty flames in many places. But before these gases had broken through, the Earth's crust had been pushed out and shoved up into great irregularities, forming what are now called mountain ranges. The vast flames of fire both warmed and lighted the solid ground which, at distances great enough from the source of heat, brought forth, first the simple kinds of vegetation, as grass and herbs, and finally, as the fires died out, the accumulated

quantities of gases in the Earth having been exhausted largely, and the Earth's crust cooled off, shrubs and trees appeared and then the fires became so nearly extinct that the Earth was again in darkness. Its crust continued to harden, but its internal heat continued to produce internal gases, and these again burst forth in flames, in fewer places and burned with less violence until they were growing extinct; when the Earth was arrested in its aimless fall by the attraction of the sun, which now, for the first time, appeared to illuminate the rapidly darkening Earth. While myriad ages rolled on the Earth floated in space, being drawn hither and thither by the attraction of different bodies, till the sun, as it were, lost its hold on it, and it passed again into darkness, rolling on through space. But having assumed a kind of elliptical orbit, it was again brought into the light of the sun, under whose influence its orbit was greatly modified and largely reduced in extent. While the Earth's crust had greatly hardened, yet there were very many volcanic fires, but these were greatly diminished in extent and power, and allowed vegetation to perfect itself, while the sea produced great varieties and vast quantities of piscatorial life. The fowls of the air flourished, and builded their nests in the abundant foliage. Thus, for a period much shorter

than some that had gone before, the Earth's fifth age of light was terminated by its drifting too far from the sun to receive its light. But this period of darkness was of much shorter duration than others before it, and then it came again into the sun's light and much more nearly into its present orbit, and during this period of light great varieties of animals, adapted to its then condition, were brought into existence, and man, a crude and peculiar being, was developed; not the man you see on the earth now, but differing from him in many particulars and gradually developing into a greater intelligence. And then, again, for a very short time the Earth sped away into darkness, but soon was drawn back again into the sun's light and gradually came into its present orbit. The other great ethereal bodies also, having gotten into their present orbits, the universe was now fitted up for man's more perfect developement. And then God, through angelic agency, selected one who has been called Adam, and fitting him out from the race of men then on the Earth, he made him the first son of God, and perfected for him a helpmeet from whom it was designed to develop a race of men immeasurably higher in the scale of existence than were any before.

But, Adam failed to maintain the exalted position to which he had been assigned. For

God had deigned to give to him the wonderful property of life on one condition only, and with it the power to transmit that life to his posterity. But, before Adam had any son or child, he had broken the condition upon which this life depended, and had lost this property. This property of life here spoken of is the power to live from earth into heaven without death, or to develop an immortality without dying. Thus, if Adam had not fallen he would, when he had attained the natural age, have changed into an angel without death, and this property, if it had not been lost, would have been, inherited by his children. But being lost before he had children it could not go to them, so "in Adam all died." But in Christ all shall be made alive. So when his first son was born this property of life was not transmitted to him, because it was not then in the possession of his father, and so the race of the sons of God had fallen again to the level of men. Then began the work of their recreation which I will fully explain at a future time in the order of its occurrence. But now I wish to see what inspiration says of the creation and learn whether its account does, or does not, differ from the events as I observed them and as I have briefly given them to you. The scriptures say, "In the beginning God created the Heavens and the Earth." The Heavens, a

place to put worlds must first be made, and then we are told the Earth was begun, for God speaks of things begun as though they were finished. The Earth was without form and void, being, as I have observed, a vast fluid, body, light and floating like a great cloud, changing its form continually as the process of concentration went on. Without form, having no fixed form. Void, without occupants and without the possibility of an occupant, such, exactly, as I saw it. There was as yet no light within it. But when it had become sufficiently dense, God said, "Let there be light," and the whole became a mighty ball of fire, "and there was light." And God called the light day. But there is nothing in holy writ to indicate the duration of this day, but so long as the light lasted the day continued, and, as I have told you, this day was of immense duration, and was followed by a long period of darkness which "God called night." But as of the day, the scripture does not hint at the length of the night, nor indeed, could it, for there was no standard of comparison by which to measure its length, nor was there any reason why such an attempt should be made. It is sufficient to know that whatever length the light was, it was day, and of whatever length the darknes, it was night. But it is perfectly certain from the scripture ac-

count that they were not days of twenty-four hours each, as has been supposed by those living in days and nights of that length; for the Earth's present day is caused by its side being turned towards the sun. Its night is caused by its side turned away from the sun, being in its own shadow, and thus darkened by the shadow. But, if there were no sun, then this could not happen, and the Earth would be in perpetual night, unless lighted by some other means. But the scripture informs you that the morning and the evening were the first day, thus including night and day both in the day, not careful to adhere strictly to the first definition of day and night; but to leave you to understand that a most liberal construction is to be given to this very brief and general account, which has for its object something of vastly more importance than strict accuracy of detail. We are then told that certain transformations took place, and the evening and the morning was the second day. And then followed the third day, during which other changes occurred, and even the cruder forms of vegetation began to appear. But the third day and the third night had passed away. Thus six long eras of the earth's existence were wholly gone, and the seventh, called the fourth day, was nearing

its close; and yet no sun, moon nor stars had been made to appear.

But, how did three days and three nights pass by? How did they exist without a sun? If they were such days as prevail on the Earth now they could not exist without a sun. They did exist, and there was no sun, so they were not such days as men behold at this time. The inspired word doth certainly agree thus far with my observation, "And God said, Let the water bring forth abundantly the moving creatures that have life; and fowl that may fly above the Earth in the open firmament of heaven. And God created great whales and every living creature that moveth, which the water brought forth abundantly after their kind, and every winged fowl after his kind. And the evening and the morning were the fifth day." Here we are informed that during the fifth day all manner of fish and fowl came into existence and were propagated and multiplied and increased in numbers till the waters and the air were thickly inhabited by them. Let no one suppose that all this would occur in twenty-four hours. But on the supposition that these creations were instantaneous and miraculous, it might be thought that God would have made one pair of each different species, and that in after years they would have become numerous. But certainly, not all

in one day, unless God had made myriads of different pairs of the same variety, which is absurd; but God did provide one pair of each and from this pair sprang myriads of its kind, all in one scriptural day, by the regular process of nature; which shows that that day must have been one of immense duration, and not simply twenty-four hours long. Again, on the sixth day all kinds of animals were developed, and thickly covered the earth; and, at last, God made man, having first fully prepared the earth to receive him. Now, it will be noticed that great forests of trees grew and flourished and died in one scriptural day; that all manner of fish and fowls, innumerable, lived and died in another scriptural day, and animals of every species filled the Earth in another scriptural day. That the sun did not exist until the fourth day; thus making the Earth much older than the sun. Well, I believe that is about right, as my memory tells me it is as I saw it. But the last of God's creation was man: not the individual Adam, for his existence prevailed in, or marked the beginning of, the seventh day, and was the great distinguishing feature that ushered it in. Adam's life was spent in the seventh day, "and God rested on the seventh day from all his work which he had made, and blessed the seventh day and sanctified it, because in it he had rest-

ed:" not because during or through it he had rested, for he did not rest in it till Christ, the Lord, relieved him of his work and took charge of the affairs of Earth after his resurrection, when he said, "All power in heaven and Earth is given unto me." Does any one suppose that God left the Earth utterly without attention from Adam to Christ? If anything was done during that time, if God did not do it, who did? Thus by the Earth's received chronology, four thousand years of the seventh day had passed before God rested, and that seventh day will continue till, through Christ, the mighty blessing of God with which he blessed that seventh day shall prevail over all the Earth in a perfect race of perfect men. The creation of man is not shown to have been instantaneous as has been supposed; nor is Adam shown to have been the first of Earth's intelligent inhabitants, no more than Christ is shown to have been the second intelligent inhabitant of the Earth. Nor are we to feel that Adam was any more a special creation than Christ was. Of the two, Christ would seem to have been very much the more important creation. But history is very explicit and literal in telling how Christ came into the world. It may be explicit in a certain sense in telling how Adam came; but it is extremely figurative, its

design being to prefigure the history of mankind on the Earth, by detailing the events in the life of its first perfect progenitor, rather than to give an accurate account of his origin. Again, the story must be told in language that could be understood, and must be confined to the limited space that could be made available for it. So when it is said that God formed man out of the ground, a fact is affirmed that your every day's observation demonstrates to be true. If God did not form man, who did? If he were not produced from the ground, what was he made out of? Do not now suppose that God, like a child, mixed up some earth and water and instantly turned it into a man and called him Adam. There is no such teaching as that, and you can just as well understand the writer as meaning what did happen, as to understand him to mean what did not happen, and then affirm that he does not tell the truth. Human perversity readily perverts truth into falsehood and ever more readily converts falsehood into what they accept as truth, greatly to their own injury. But God's purposes are not defeated by it. It only makes the refining process necessarily so much the more severe. For error must be destroyed "even so as by fire." "And God said, let us make man, [not a man,] in Our image, after Our likeness." Man had been made

before in animal form, but not in God's image. And you have now learned that he has not been made in God's image yet. The error into which men have fallen right here is, that they have thought this creation was making man in in the form in which they now see him, that of the animal. Whereas, it was to take the animal and change it into the image of God. "And God created man in his own image, in the image of God created He him; male and female created He them." Not that they were then in the image of God, but to them he gave the property of life which would perfect them into the image of God when they reached heaven or when they were transformed into angels. But the language of the scripture is designed to teach that both the male and the female stood an equal chance to assume the image of God. "And the Lord God formed man of the dust of the ground," not when he created Adam in his own image, but long before; for man, the animal, was an old inhabitant of the Earth when Adam began his existence, having been developed in the ages that had gone before. Observe that Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. "And Cain knew his wife," etc. She was not his sister. If there were no other inhabitants on the Earth, who was she? The Bible does not talk of

any except those with whom the sons of God, Adam's descendants, came in contact, and so does not stop to tell of the many people living in Asia; but speaks of one only, Cain's wife. But her existence implies that of others. What God did in creating Adam was to introduce into the animal man an angel-producing virtue. Adam would become an angel. What God did in creating Christ was to introduce into the animal a God-producing virtue. Christ would become God. Adam violated the natural law of development, and fell into death. "In the day thou eatest thereof thou shalt surely die." Thus death entered. Christ observed the natural law and, just as naturally, developed into the image of God, nay, more than the image; into God, absolutely. Now, I have perhaps sufficiently shown you the truth of creation, and also the truth of its harmony with the inspired account of it. I have also shown you that the account has been rendered extremely untrue by being misunderstood. Now, the truth of inspiration does not depend any more on the accuracy of its statement than it does on a correct understanding of the statement. It makes no difference how true it may be when rightly understood, it will certainly not be true when wrongly understood. It is then not more a question of statement than it is a question of understanding.

No, not nearly so much. For we know the statement is right, and where it seems wrong we must know that it is the understanding of it that is wrong. And, it is very much better to say I do not understand it, than to insist on some impossible meaning being accepted. You will, perhaps, ask, Is it never to be understood? Yes, it is to be understood. "The comforter shall lead you into all truth;" "the truth shall make you free," and "if the truth makes you free, you shall be free indeed." None of these things have yet been accomplished. You would possibly like some rule by which to be guided in determining whether your understanding of it is right or wrong. I will give you this great truth as your guide. God created all things out of nothing, nothing but God, for at first there was nothing but God. There is to-day, in all the universe, nothing but God and nothing—God and nothing! How strange that sounds! and yet, how true. They are the equivalent of truth and error. Since there was nothing but God and nothing, and God made all things out of what there was, and since nothing is nothing but nothing, it follows that God made all things out of God. But, if God made all things in nature out of Himself, then the laws of nature and the laws of God's own existence must be identical. God cannot violate the law of nature

without destroying his own existence; for, to violate the law of his own existence, would be to destroy himself, which is impossible. Thus, in a sense, God and nature are the same. Here language fails. Our power of perception may, with thought enough, avail us something, but we shall not hope to comprehend God. But this we may know, and it is the great truth of which I spoke: That, if we understand God, and understand nature, we shall know that they are both in perfect harmony. Hence the rule: *First learn what is true in nature, and then interpret the inspired word so that it shall agree with that truth*; remembering, that if they do not agree, you misunderstand one or the other, or both.

But, my dear, angelic instructor, be pleased to accept my most grateful thanks for all you have said, and excuse my strange simplicity in recalling what to me was a very, very surprising utterance from whose strange effects upon my mind I seem unable to recover. It was this: "All theological systems were founded on fundamental error." It seems so strange. I had been, on Earth, a most vigorous defender of one of those theological systems. I most devoutly believed that my everlasting salvation depended wholly on my believing its fundamental doctrine. I did believe them, I preached them, I prayed

them, I would have died for them, and I have come to heaven through them. All this bliss which here I enjoy I attributed to my belief in them; yet, you tell me that they are founded on fundamental error, and I know you cannot be mistaken. How very, very strange, that those dreadful errors should have been fraught with such a glorious fruition. Ah! can it be, and, yet, that wonderful theology be so erroneous? It must be, because you say so.

No, not because I say so. If it is true, it must be because it is true, and not because I, or any one, says so. What I say must be said, because in the nature of things it must be true, and it is to be received because it is true, but only on sufficient evidence to prove its truth.

Well, pray dispossess me of those fundamental errors, and tell me what the truth is; and, are there many of those errors?

They are legion, and the truth is so enveloped in error as to be almost entirely obscured.

Oh! but wandering through this labyrinth of ruin, how strange that I ever reached this glorious goal? I beg you excuse this thought, but I know you will see in it only an expression of surprise.

My dear, young Lord, I have already told you that truth is everything, error is nothing, and every existence must have some truth in it,

for if it were utterly void of truth, it would be utterly void of existence. Therefore, every theory has some truth in it. Now, theology assumes that there is a God; that is true. That God is almighty, that also is true. That God is all wise, boundless in goodness; and this is truth. But, does theology so define God that man can tell what He is? Does it render clear how God is almighty, all good, or all wise? It tells you that God knows all things. That He knew the end from the beginning, and that He knew all the incidents between the beginning and the end. That God hates sin intensely; that He does not want man to sin, but that He knew man would sin before He made him. That He could have made man in any way. Then, it excites your wonder that God knew man would sin, did not want him to sin, and yet did not make him so he could not sin. Yet it goes on, as it were, piling up one wonder upon another, until it presents you with a vast conglomeration of inconsistencies, contradictions and impossibilities, and then insists on your swallowing them all, or consigns you to the greatest absurdity conceivable,—an orthodox catholic perdition. Have you not realized the astoundingly preposterous character of such teaching since your arrival among us, and during the progress of our conversation?

I must say that my earthly ideas are rapidly dissolving.

But I will endeavor to show you how God is all wisdom, all goodness, all powerful. Do you observe me support this beautiful flower in my hand?

I do.

Well, whose power holds it up?

Why, yours, of course.

My power! Did you say my power?

Most certainly.

Ah! how wrong you are. If this were my power, then God were not all powerful, for I should have some power that God did not own, and His power would be limited by my power, or would reach its limit when it reached the limit of my power, and it would not be illimitable. No, this flower is supported in my hand, by God's power. So you will see I control some of God's power. You have some of God's power. Each person on Earth has some of God's power. Each angel has some of God's power. He has reserved to Himself a vast amount of His power. Now, take all the power I have, all you have, all the power each and every man and angel has, and all that God himself has; put it all together, and make a great mountain of power of it, having in it all the power in the universe, and this is God's power and all His power. And

God is all powerful, because He owns all the power in the universe. Just so is He all goodness, and just so is He all wisdom. But, because God is thus all powerful, it does not follow that God can make anything in any way, or everything in every way. God is absolute perfection. God can make anything that it is right to make, and he can make it in just one way and no other. He cannot make anything that it is wrong to make, nor can he make anything in more than one way. Because there can be only one perfect way, and God can make a perfect thing only in a perfect way, and he cannot make an imperfect thing.

Be pleased to excuse me, my most honored and loved instructor, but there are some strange thoughts dawning upon my mind. Some things I greatly desire to know. Indeed, many of them, and yet I hesitate to ask. Not that I am ashamed of my want of knowledge, but I fear that my questions might seem to lack something of that high regard and reverent consideration which your exalted and gracious self must always receive.

Your manifestations of awe and reverence do not surprise me, as your short acquaintance here has not enabled you yet to comprehend the perfect equality and universal oneness of all the angelic hosts. Be pleased to address me in

milder terms, more, indeed, as a beloved inferior than as an esteemed superior; but feel perfectly at your ease.

With your kindly permission, then, I will ask you, first, why you have twice called me Lord, as though I were worthy to be anything but a servant, or to be even a servant? Your question is easy to answer as will fully appear as our conversation proceeds. I will simply say now that you are lord, for you are of our Lord the Christ, and are exalted above every name.'

Glory be to our Lord and His Christ for all Their wonderful condescension. But I would fain ask why the Infinite in all His boundless goodness and loving kindness hath permitted sin to enter the world; and why it is his good pleasure to permit it to so long afflict the human race? Or, why did sin enter the world? Why is it allowed to stay there?

These are questions which, I believe, Earth's theology has utterly failed to answer in anything like a satisfactory way, and that failure is evidence of the imperfect and erroneous character of their theology. A system which fails to answer the basic questions on which it rests, must be more lamentably defective.

But can these great questions be so answered in the language of men, as that the human mind can comprehend them?

Let us see. I believe I have already laid the foundation for their answer. I have told you that God is perfection. I now tell you that God is the embodiment and perfection of goodness. But God is animated and intelligent nature, and animated and intelligent nature is irresistably active. We see that nature cannot be at perfect rest, so we know that God cannot be at perfect rest, but delighteth in the perfect works of his own hand. The great fact of all work is that none is perfect until it is fully completed. But God contemplates his work as finished when it is only begun, for he knows what the end will be. He carefully lays all his plans, prepares to overcome all obstacles, and gives himself all the time needed to do the work. He has plenty of time since he has all eternity; and, as he will bring glory out of every circumstance and incident, no matter how untoward and unpromising, it matters little how much time it takes. Having added thus to the foundation before laid, I will now make plain the reason why God made man as he did, and thus permitted sin to enter the world. God created man for an object, indeed, a very much more glorious object than you are even yet able to conjecture, much less comprehend. Although your comprehensive faculties are largely in advance of those of Earthly

minds, I deem it best to confine my explanation to the limits of their comprehensive capacities. I shall talk to you as though you were still on the Earth. For what did God create man? He created man that man might give to him honor and glory. But a man cannot give away what he has not, nor can he give away what he cannot keep. For he can give away only what is his own, and, if it is his own, he has a perfect right to keep it or to give it away as he shall think will most promote his own happiness; and there is no power, God nor person, who has a right to demand of him what it is not his pleasure to give. God never made such a demand, and they who say you must obey the requirements of God or he will mercilessly punish you, make a most egregious mistake, as this conversation will latterly show. If man gives honor and glory to God, he must do so of his own free choice, or it is not a gift. If God says, you shall give me honor or I will inflict awful punishment, then he makes it impossible for you to give. No one can be compelled to give. He may be robbed by force, but cannot be forced to give. Hence, if God employs force or threat against your free will, he is a robber and not a God. But, could your own natural, or unnatural, father compel you to honor him if you did not think him worthy of honor? Suppose he had

lived a disgraceful life till you came to hate him, and in a state of inebriacy, should force you down on your knees and threaten your life if you did not honor him. He might compel you to say you loved him in order to escape his vengeance. But would you love him more for that? Nay, but what must we think of a theology which holds up its God to such a view, nay, to a worse, a vastly worst, view? It tells you that God will relentlessly punish all who do not accept this monstrous theology, even though they never heard of it or had died long before it was invented. Oh! how horrible, how horrible! Thank God, this theology is not the bible. If God desires you to honor Him He must show Himself worthy of your honor, and must satisfy you that your highest happiness will be secured by according to Him the glory His unspeakable goodness to you hath so abundantly earned. Thus He will receive your boundless adoration, and you will reap the bliss of Heaven.

But, does this account for sin in the world?

Not exactly, but it does account for the possibility of sin in the world. Thus, God created man as he created him, that man might be able to do the thing he was designed to do. If he had been created in any other way the creation would have been an utter failure. God could create a stone, a tree, a horse or anything else

but man in some other way. But a stone, a tree, a horse, or anything else but man, is not a man, nor could a man be created in any other way, for God's way is the right way and there is but one right way possible. But do not the scriptures teach that all things are possible with God? It must be understood that all right things are possible. No wrong thing is possible with God. I have already remarked, that a thing is only perfect when it is finished. The work of man's creation is as yet far from being finished. Sin is the rubbish, the broken stone, the brick-bats, the waste matter, the refuse which litters the ground as the building goes up. It is valueless, and must be cleared away. Still, the edifice could not be erected without it. Sin is the inevitable offal of the refining, purifying and perfecting process, and while its presence is offensive, its existence is inevitable while the work of building goes on. When the structure is completed the rubbish will be cleared away and the perfect workmanship of God will appear in all its incomparable grandeur. The work of creation, physical creation, was completed by the hand of God, the father, and his work ended when he conveyed all power in Heaven and Earth to Christ, the Lord, after his resurrection. Then began the work of the Son, which was to create the moral or religious man. Or, in the

language of Paul, "to take out of the world a people for His name." His name is God. It was then to select from men, a people to be God. You, being one of those people, are God. Hence, I have called you Lord, you are my Lord, as Jesus is my Lord, because he is Christ, the head, but ye are the body. That is, the saved under the gospel are the body. The head and the body make the one Christ, the one person. The one great army of God, the seed of the woman, "that shall bruise the serpent's head." I deem it unnecessary to farther elaborate these ideas, but leave you for the present to develop their perfection by thought.

Now, will you kindly tell me what was the particular sin which Adam committed and what did it entail upon him and his race?

Your question might easily be answered in a few words, but how would you know that it was correctly answered if I did not take time to prove it?

I would accept your testimony as conclusive.

No, not so; the Savior did not ask so much, but said, let every word be established in the mouth of two witnesses. Always find at least two witnesses, that agree as to the fact before you pass judgement. I shall be one of these witnesses, the inevitable must be the other in this case. To determine then what

sin Adam committed, we must determine what sin it was possible for him to commit, as well as what sin is. Sin is any injury which may be inflicted upon any one. It is anything that is destructive of life, health, happiness or property. In its simplest form it is the appropriation of what belongs to one by another, to his own use, without an equivalent return previously agreed on. But this is robbery, and here I will say, all sin is robbery. To take another's property is robbery; to take another's good name by slander is robbery; to take one's pleasure by inflicting pain is robbery. There is one sin only, and that sin is robbery. Adam was therefore guilty of robbery.

But pray tell me, how did he commit robbery, and whom did he rob?

There are but three persons whom it is possible to rob. He must have robbed one of these. That is, you may rob yourself, you may rob some one else, or you may rob God; and there are none others you can rob. Adam did not rob himself, although he was the greatest loser and that is, by the immutable law of retributive justice, always the case. Every robber inevitably robs himself more than he robs any one else. "The way of the transgressor is hard." Adam did not rob any other person, for there was no one else there. But he did rob God. He

owned nothing except what God had given him, and he appropriated what God had not given him. This is a clear case of robbery. "But of the tree of the knowledge of good and evil, thou shalt not eat; in the day thou eatest thereof thou shalt surely die." Adam might know all about good, but he could know nothing about evil till he had done evil. He could suffer none of the consequences of sin till he had sinned, and then he could not fail to suffer them. Not because God had said so, but God said so because he knew it must be so. And he instructed Adam, and showed him the dreadful consequences of sin, and sought to prevent him from violating the natural law of life, and thus involve himself in death. Under the influence of Satan, Adam took the property, and died; for, "in the day thou eatest thereof thou shalt surely die." Not that he at once lost his natural life, but, "sin entered, and death by sin." That is, he lost the property of life,—of immortal life. The germ of death had entered, and it completed its work years afterward, and Adam slept in death to awake only at the judgment resurrection. As I before said, having lost this property of life before he had any child, he could not transmit it to his descendants. So, "in Adam all die;" but "in Christ all shall be made alive." Adam's failure showed

the necessity of a Christ; thus his failure was one link in the great chain of events designed to produce Christ. Sin was a necessity. For "the seed of the woman shall bruise the serpent's head." But, if the seed of the woman (man) had been sinless, it could never have bruised the serpent's head.

Excuse me pray, but I so much wish to know what it is to bruise the serpent's head.

This is a figure of speech which means, in a word, to induce Satan to return to righteousness; to acknowledge the sovereignty of God; to become a loyal, obedient and loving subject of the "seed of the woman," the Lord Jesus Christ.

Indeed! Can we hope that Satan will ever repent and be saved, ever be good again?

Most certainly he will, for the Earth was created, the human race developed, and Christ died to that end. It is the great ultimate purpose of God, and it cannot fail, for "*God shall be all in all,*" and "then cometh the end,"—end of sin. That is the only thing that can end. As I have just remarked, if the seed of the woman (not Jesus, this time) had been sinless, the serpent's head could never have been bruised by it. By this I mean, that if sin had not entered, or, if the race had never been involved in sin, then there would not have been any Christ. There would have been no war between good

and evil, and there could have been no conquest of good over evil; which means that no power greater than existed before, would have been developed by the race of Adam. But the power of angels, which existed before, was incapable of overcoming and subduing Satan.

But could not God himself overthrow Satan by his own power?

God could overthrow Satan, and God will overthrow him; but he will do it by the agency of the Adamic race and through the help of sin. This may be illustrated in this way: God said to Gabriel, "Behold the condition of the Earth, see the suffering, the war, pestilence, famine, sickness, sorrow, pain and woe prevailing there." "I have seen with wonder and amazement," replies Gabriel, "the lamentable condition of things on the Earth, and have wondered why you have permitted this state of things to exist so long." "I do not intend that it shall continue always." "Pray then why not stop it?" "I shall stop it, and for that purpose suppose you now descend to Earth with a host of angels and persuade Satan and his hosts to return to their allegiance. Then this evil will be ended, and the human race relieved from all its sorrows." Now, the Angel Gabriel, having descended to Earth with a host of loyal angels, soon encountered Satan, and sought by persuasive means to

induce his return to loyalty to God. But Satan replied by an effort to persuade the loyal angels to enter into sin. It soon became apparent that the persuasive power of the wicked one was more likely to involve the good in sin, than was the eloquence of the good to induce the wicked to forsake their ways; so, Gabriel found it wise to return to his home in Heaven rather than longer expose his hosts to the temptations of Satan. So he did, and reported his failure. God said, "I knew you would fail. I sent you simply to demonstrate the impossibility of success on that plan, and to show the necessity of the pursuit of a different course." It will be necessary therefore to make an entire change in the mode of warfare. Not that God's plans were changed, but simply a new feature was developed in those plans. This is God's way of doing it, because it is the only way in which He could do it. It must not be supposed, however, that God's power is either exhausted or limited by the fact that He knows how to do a thing in exactly one way, and does it. Nor, that it is any less the work of God, because he creates a world, creates a race of men, and allows them to be involved in the fires of sin, in order to produce a power great enough to overcome Satan and the power of sin. You will now see that sin entered the world, because a race created for

the purpose for which man was created, would inevitably sin, and without sin that purpose could never be accomplished. God did not desire the race to sin, but He did desire to suppress sin, and he knew that they would sin. He, therefore, made them so they could sin for they would have been of no use if He had not so made them. I think this sufficiently answers your questions on this subject, and makes it plain enough to be comprehended by the human mind in its present state of development.

But it seems so strange since sin was such a necessity, that God should threaten the sinner with such awful punishment as that of hell or endless fire.

Have you met any one of Earth's lost one's yet in hell?

How strange your question! Indeed, I have not been in hell, nor have I seen any one there.

Do not be surprised if I correct your statement that you have not been in hell. I do not wonder at your making it, but it is wide off the truth as you will find in due time.

Oh, I see! I know really nothing of the wonderful plans and purposes of our all adorable God, the Lord, Jehovah! Blessed be his glorious name for ever and ever! Praise the Lord, O, my soul, and let all that is within me praise him. Salvation, oh! what a salvation, when

God, the Lord, shall be all in all; when perfect righteousness, purity and holiness shall permeate every mind; when all shall be love and joy and gladness; when no intelligence shall be afflicted with sin, and when there shall be no more sin nor sinner in all the universe. When all, all, shall love and adore our gracious Lord and Savior. Then, indeed, will the end have come, the end of sin, the end of sorrow and the end of death. Ah! that then is the end of the world. The world is sin, and the end of sin is the end of the world.

You are right, my beloved. How rapidly doth the mind expand in this genial clime. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for, the former things are passed away. And He that sat upon the throne, said, Behold, I make all things new." All things will be made new, and all sorrow and sighing, pain and suffering will forever pass away,—not from Heaven or in Heaven, as is commonly thought. There never was any of these things in Heaven; therefore, they cannot pass away from Heaven. They have prevailed on Earth, and from the Earth is the only place they can pass. Thus the human race on Earth shall be freed from

them and that will be the new Earth. All this will be in the judgment.

Now, pray, do you not mean after the judgment? after the righteous have been separated from the wicked and the wicked have been sent away into "everlasting fire prepared for the devil and his angels?"

No; I mean exactly what I say. Your quotation shows so much error in your understanding of that scripture, that I am almost inclined to digress sufficiently to set you right as to its meaning. However, I will leave that for the future when you will perhaps need but little explanation to correct error. I said all this will be in the judgment. Now, the word *judgment* in the Bible means *government*, as that word is now understood. The judgment is not simply separating sheep from goats, nor good from bad; nor is this act of separating any part of the judgment. That would, however, inevitably follow, if there were any bad in the judgment. The judgment, or government, of Christ on Earth, when it is fully set up, will have no bad in it, so there can be no separating. The object of the judgment, or government, will be to keep any and all from becoming bad; not to punish, but to save. Thus, in the righteous judgment of Christ, all will be good, all will be strictly honest, and the highest aim of every

one will be to do the greatest possible good for any and every one else. The motto of that age will be, "He who does the most for every one else, does the most for himself." No one there would, for anything, manifest the slightest disregard for an other, neither by word nor action. Profoundest love for all will universally prevail. A dishonest thought will never enter a mind. Every person will do his exact amount of work, and receive his exact amount of pay. Every commodity will be bought and sold in strictly accurate measure and at a perfectly proper price. No effort will be made to make money, but every effort will be made to do exactly right. Perfect and unlimited confidence will obtain among all the Earth's inhabitants, and this confidence will never be abused.

You have surely been describing the New Jerusalem, which I have always thought was Heaven. Now, can it be that is a mistake also?

Most assurudly that is a mistake. The New Jerusalem is the Eden prefigured in Genesis, and spoken of there as the home of Adam, meaning the perfected race of man. The perfect Adam, standing for the race, his home in Eden standing for the paradise which is yet to be developed, and which is called the judgment of Christ or the New Jerusalem which came down from God out of Heaven, and into which

“the kings of the Earth do bring their glory and honor.” The kings of the Earth do not bring their glory and honor into Heaven. Nor would it be said, if Heaven were meant, that it came down from God out of Heaven; nor yet would it be called the tabernacle of God with men, and that “he will dwell with them.” Dwell with men. Men do not dwell in Heaven, but on Earth; and if God dwells with men He must dwell on Earth. He will certainly dwell on the Earth and perfect the home of men till it shall be to man what Heaven is to angels, a perfect home. “And God shall wipe away all tears from their eyes, and there shall be no more death.” No more death on Earth, the only place where there is death. It cannot possibly be said that there shall be no more death in Heaven, because there never was any death in Heaven. It cannot be said there is no more of a thing in a place where there never was any of that thing. Death exists on the Earth and only from the Earth can it be removed. “The last enemy that shall be conquered is death.” When there is no more death, “then shall come to pass the saying, death is swallowed up in victory.” Then will “this mortal have put on immortality.” Then will “this corruptible have put on incorruption.” Then shall it be said, “O, Death where is thy sting? O, Hell, where is thy vic-

tory?" There will then be no sting, for there will be no death. There will be no victory, for there will be no hell. God will have wiped out both death and hell, when he has "wiped away all tears from their eyes."

Now, our conversation has drifted from the beginning to the end of sin. The intermediate events have received little or no attention. I have observed that many important matters remain unnoticed, and should be greatly pleased to have them illustrated. I remember desiring to ask you a while ago about the manner and object of Christ's mission to Earth. I had always thought he come to save the immortal souls of repentant sinners. The irreverent might suppose from these conversations that the true design was to save Satan rather than souls, an idea that never occurred to me while on Earth.

Really, now, it is strange that, here in Heaven, such a thought should enter the mind; but, if you here encounter difficulty in accepting my presentation of the matter, how little likely would the people of Earth be to accept what I have said. But, pray, what was it led you to suppose that the mission of Christ was to save immortal souls from endless punishment?

We have always understood that to be true in every age of Christianity. This has been a

fundamental doctrine of the creeds, that Christ died, "the just for the unjust." And thus to save the unjust from the eternal wrath of God.

It is true that Christ died, that is, He was killed. "The just instead of the unjust." He died, that they might live, and that they might escape the wrath to come. Dying to save an immortal soul would be an entirely different thing, indeed. Where did you get the idea of an immortal soul, anyway? Would you be surprised if I should say to you that no such word can be found anywhere in the bible? That from the first word in Genesis to the last word in the Revelation, there is no such word as *immortal soul*? Now, does it not seem strange that, if the writers of the bible wished to teach that men had immortal souls, and that these souls were in any danger of eternal punishment, in a matter so important as this and in a book so large as the bible, they should have utterly failed to mention such a soul? It would seem that the immortal soul and its possible fate should have been the chief burden of their talk. It certainly would have been if they had ever heard of it, and of its supposed great danger. On the contrary, we may safely say that not more than two writers in the bible ever heard of an immortal soul, and they took no account of it and never thought of saving it from any punishment after

death. This idea of an immortal soul is an old heathen conjecture, and has no warrant in nature nor revelation. If it were true, then, the bible is perfectly worthless, and salvation utterly impossible. If this heathen conception be correct, the immortality and endlessness of sin would be established, and the impotency and inability of God to achieve any great good in the world would be unquestionable. To talk of the infinite power of a God who must depend for his success upon the puny will of his most helpless creatures, without power to sway that will or to bring it into harmony with his own, is the climax of absurdity. God will not always be the victim of these vile calumnies, peddled to his shame by his most devoted Earthly admirers to bolster up a groundless theology evolved in the dark ages by those who did the best they knew, but who had just emerged from the haunts of the mother of harlots, and from whom no perfect system could possibly emanate. Yet, in the economy of God, these vagaries, as doctrines must run their course that the purifying fires of hell might eliminate the dross of sin from the race. These dreadful fires of hell have been fed more largely from this one source, the fallacy of the soul's immortality, than, perhaps, from all other sources combined; as, witness the myriads of martyrs who gave up their lives because

their persecutors thought this punishment necessary to prevent the damnation of immortal souls. Whereas, the only damnation to be escaped was that inflicted by these persecutors, and the only souls to be saved were the victims they tortured. The *person himself* is the *soul*, and the *hell* to be escaped is the suffering of men in this life. Think of infinite goodness charged with this awful falacy and its horrible consequences. This is truly the acme of error. *Truth* will not always down. The delusive power of Satan is already largely expended, and the dawn of truth already begins to illumine the religious horizon. The glory of God ere long will break in splendor upon the enraptured vision of the beholder, and Christ, the Lord, will appear in the clouds of Heaven attended by all the hosts of glory. The N^ew Jerusalem will then come down from God out of Heaven, prepared as a bride adorned for her husband. God has said, "My spirit shall not always strive with men." Why not? Because, the human race perfectly enveloped in the glory of God, and full of the immutable spirit of goodness, will most lovingly refrain from every appearance of evil. They will not require the chidings of God's spirit to keep them measurably near the line of virtue. God's spirit will cease to strive with men when the good of men no

longer demands its chidings. "If I were to take the wings of the morning, and fly to the uttermost parts of the earth, Thou art there;" or "if I make my bed in hell, Thou art there." For what art Thou there, O, God? For the protection and defense of you, my most beloved votary, that you may have the benefit of the benign smile and gracious interposition of your loving Lord. Whatever may be your situation, or wherever your lines may fall, "I will never leave thee nor forsake thee," "but will be with thee in every trial," and though the heavens fall I will bring thee off more than conqueror. Blessed assurance! Who will not love, adore and serve such a friend, such a father, such a God? "Come unto me all ye ends of the Earth and be ye saved." I said Jesus was killed, "the just for the unjust." The pure and holy died that the vile and wicked might live. Not that they might live in their villainy and wickedness, but that a way might be provided for them to live, till they could escape the dire consequences of their folly and sinfulness. The just died.

But how could the just die? Is it not an immutable law of nature that without sin there can be no death?

It is, most unquestionably.

And, yet you say, Jesus was without sin. How then could he die?

Jesus was as pure and holy as God himself. "Thou art my beloved Sin in whom I am well pleased," and of himself he could not possibly die. If he had remained in the wilderness forty years without eating, he still would have lived. In order to die, he took upon himself the sin of the world. Who will doubt that the sin of the world is sufficient to enable even a god to die. The slightest voluntary commission of sin by any responsible person is utterly ruinous, because it destroys the life-developing principle, or blasts the life of the sinner. As boiling water will destroy life in an egg, so will sin destroy life in a person. The life thus destroyed in the egg does not immediately annihilate the egg, but prevents it from ever producing a fowl. So sin in a person does not immediately annihilate the person, but it will cause death and, without divine interposition, that death will be as eternal and as complete in the case of a person, as in the case of an egg. Hence, the necessity of a plan of salvation. Since the law of sin is death, and since every sinner must die, it was utterly impossible to introduce life into the human race without first conquering death with death. That is, killing death. Jesus died that men might live. If He had not died, the people would not only not be alive, but they never would have lived after he had fulfilled the law; that is, the

people would not only have lost the chance of immortal life, but they would have lost their animal life, and the whole human race would have gone down into death and annihilation—would have perished. Not that God wanted it so, but because it could be no other way. As I have said to you, God and nature are under the same law, and God must observe the law of His own being, as certainly as man must observe the law of man's own being. The difference is that while God does observe the law of His being, man has violated the law of his being, and exposed himself to annihilation. The work to be done is to rescue man from annihilation and to remove the danger of his ever falling into it again. Is not this grand achievement worthy of God? Will not its success redound to His eternal glory? To get a clear idea, on the plane of the natural, of how the just died instead of the unjust, it will be necessary to go back to the starting point and examine briefly the plan of salvation as it developed itself along down the ages. "And the Lord said to Abram, lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed after thee forever." Thus God gave this land to Abram, and "to his seed after him, for an everlasting

possession." And, as God could swear by no greater, He swore by Himself to do this thing. There were no conditions in this promise. "I will give you this land," says the oath of God. "Heaven, and Earth shall pass away, but my word [this oath] shall not pass away." "Not one jot or tittle of the law shall in any wise pass till all be fulfilled." This great idea of substitution is the fundamental fact of the whole bible system, and is declared immediately after Adam's sin had been committed. In these words: "The seed of the woman shall bruise the serpent's head." The situation was this: The battle was between God and Satan, each one trying to overcome the other. Satan's forces were recruited from disaffected angels. God hurled against him the loyal hosts of Heaven, but their only weapon was love; and, as the enemy loved evil more than good, the loyal angels were as likely to be estranged from God, as Satan was to be brought back. Such a strife might go on through eternity with varying success on either side. This being true, it was apparent to God that a force must be called into requisition which would be invulnerable to the wiles of Satan. Having no such force, there was but one thing to do, and that was to create it. For this purpose the Earth was fitted up as a place on which to rear it. The human race was

developed and so far advanced that one of its men and one of its women were selected to propagate a race of beings that should be equal to the work to be done, after they had become full-fledged, glorified saints in Heaven. Howbeit, when Satan saw Adam and Eve in the Garden, he suspicioned what they were there for, and said to himself, "I will spoil this little scheme of His Majesty. I will induce this beautiful pair of innocents to transgress the natural law of their existence, and thus they will die without angelic issue. God will have His labor for His pains, and even He will learn something of the cunning of the God of this world. Indeed, to my mind, it is a little presumptuous on His part to invade my kingdom with this innocent looking pair, and, no doubt, He will be a little chagrined when He finds these beauties have sold their birth-right for a song, a doleful song, which they will always sing themselves in sorrow till it brings their gray hairs down to the grave. My dignity is hurt by such a show of fight, and, while I pity the innocent, I must forever reprobate the judgment of a God who would hurl such gladiators into the arena. God's ways are said to be past finding out, but I think, perhaps, I am onto his ways." Thus Satan soliloquized, and then, approaching Eve, the weaker vessel, he succeeded in winning her over, and

then used her influence to induce Adam to sin. Now, he had captured them both, and was greatly elated at his success. Poor old deceiver. It is dawning on his mind that, while he deceived Adam a little, he deceived Satan immensely more; and that, while he cheated Adam out of the happiness he should have enjoyed in this life, he introduced an element of power which would completely overcome himself and all his angels, restoring Adam and all his race to the happiness they should have enjoyed, and bringing many of that race to a position that is exalted above every name. He overreached himself. Was there ever a sin committed in which the sinner did not overreach himself? But, death had entered, and, by an immutable law of nature, every mortal who sins must die. The question then was, By what process can Satan and this law be so far circumvented as to make it possible to produce life on the Earth and infuse it into the human race. It was plain that the human race must reach a higher state of moral development than Adam had attained to before this could be done. Therefore, God allowed Himself 4,000 years in which thus to develop, not the race, but a single one of that race, who might be permitted (by the race) to live long enough to introduce such a reform in the world, as would produce the desired result.

The race having advanced sufficiently for his purpose, God sought out Abram, who was a philosopher, scientist and preacher of the great truth that there was but one God. He lived in an age of idolatry, polytheism, and soul transmigration. These were errors of about equal importance. Abram opposed them and became, of course, the victim of their persecution; and being driven from post to pillar by the dealers in graven images, whose business was injured by his teaching that their idols were not gods, and being hotly pursued, he began to realize that, to live in this world, at least two things were essential. First, a man must have life; second, he must have a place in which to live. Abram had life, but his persecutors would allow him no place to live, but, in his sore distress, God came to his rescue, and told him to go west. Accordingly, Abram got together his family and effects, and left the land of Ur of the Chaldeans, and removed to Canaan. Here it was that God promised to give to him, and to his seed after him, all the land for an everlasting possession. Upon this promise rest all the law and the gospel. God's oath was on record. He had sworn unconditionally to give all this land (the whole Earth) to Abraham, and his seed after him, for an everlasting possession, while yet, Abraham did not hold in fee simple so much of it as was

required for a grave for his wife. To bury her, he had to buy the relinquishment of one of these Canaanitish homesteaders, of so much of his claim as was needed for her grave. This shows that the promise of God embraced something of more importance than the simple right to have and to hold for a brief life time a small fraction of God's eminent domain. Abraham afterward was gathered to his fathers, and his descendants eventually went down into Egypt and fell into bondage, till Moses, who had fled from Egypt, and was keeping the flocks of Jethro, his father-in-law, the Midian Priest, was called into requisition. He "led the flock to the farther side of the desert, and came to the mountain of God, even Horeb. And the Angel of God appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight why the bush is not burned. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush." I wish to direct your attention to the fact that in this passage, the party in the bush is at first called an angel, and then it is called the Lord, and then God. He afterwards saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God

of Jacob." He is still the angel, and simply an angel. But he introduces himself in this way in order that Moses may be certain as to who it is that is speaking to him. He is not nearly so much of a hair-splitter as Earth's modern theologians, or he has made an entire trinity of an angel in the different names he has assumed in this place. "And the Lord said, I have surely seen the afflictions of my people, and I am come down to deliver them out of the hand of the Egyptians. Come now, therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt." And after much argument, but no force, Moses was induced to go back to Egypt. After performing many signs and wonders before the eyes of the emperor, and afflicting his people with fearful plagues, he, with the children of Israel, and much Egyptian wealth, began their march to the promised land. Before they had gone far, however, great difficulties were encountered, and on the fifteenth day out, "the whole congregation of the children of Israel murmured against Moses and Aaron." And said unto them, "Would to God we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into the wilderness to kill this whole assembly with hun-

ger." Thus their complaining began, and went on from bad to worse. As they journeyed, "there was no water for the people to drink. Wherefore, the people did chide with Moses, and said, Give us water to drink. And Moses said unto them, Why do ye chide with me? Wherefore do ye tempt the Lord? And the people thirsted there for water. And the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me." Thus their discontent and perversity grew till God said to Moses, "This is a stiff-necked generation." I cannot perform my oath to Abraham through this people. I will therefore destroy them all, and will raise up a nation to you, and perform my oath to Abraham through you and your children. But Moses dissuaded God, and said that to destroy the people thus would be a reproach among the heathen, who would say God had attempted to bring these people into the promised land, but was unable to do it, and so had let them all die in the wilderness. Then God replied virtually this: Then Moses, go down to this people, and explain to them the situation, show them the impossibility of my

giving to them the land unless they will **do as I** want them to do. So, Moses went down and upbraided the people, and told them that God thought to destroy them. Then asked the people, What does God want? Let him tell us, and we will do it. "And Moses came and called for the elders of the people, and laid before their faces all these words, which the Lord commanded. And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Thus, the foundation was laid for an agreement which was entered into by and between the Lord as the one party, and these people as the other party. This was a simple agreement, as between two equals. God agreeing to guarantee these people against famine and pestilence, against war and nakedness, against sickness and sorrow, in short, against every possible evil, and to give to them the land. The conditions on their part being, that they would do what he required of them. This was a grand offer, and as soon as they could grasp it, they with one accord, shouted, "All that the Lord hath spoken we will do." Moses then proceeded to lay before them the ten commandments, "Thou shalt have no other God before Me, Thou shalt not make unto thee any graven image, or any likeness of anything that is in

Heaven above, or that is in the Earth beneath, or that is in the water under the Earth," and so on. When they heard this recital, they thought that would be very **easy** to do, so they all went into this agreement with allacritry. But it seems to have occurred to some of them, that there was a bare possibility, some might not perfectly keep this agreement; and, knowing that their right to ownership in the **promised** land depended on their keeping this agreement, **they** naturally wanted some assurance that those who did keep the agreement should have the land, and that those who **did** not keep it, should not have the land to the exclusion of those who did. A question naturally arose as to how the offenders should be kept out, if there were **any** offenders. It was plain that a man could not live on the land **without** occupying it. So, **if** he lived at all he must keep this agreement. It was, **therefore**, further agreed that **only** those who **kept** the agreement **perfectly** should have the land, and those who did not so do **must die** in order to keep them off the land, that the **rightful owners** might have it. This having **been fully arranged**, and pledges entered **into** on **both sides**, God being pledged to **give** to every one who kept the agreement **his rightful** share of the land, and destroy **the life** of every one who did not keep the

agreement, Moses went up onto the mountain to get the agreement written on tables of stone, so it might be preserved. He was gone forty days, and, on his return, the Lord said unto him, "Go, get thee down; for thy people which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them, in which they had agreed to go. They have made them a molten calf, and have worshipped it, and sacrificed thereunto, and said: These be thy gods, O, Israel, which have brought thee up out of the land of Egypt." And the Lord said unto Moses, "I have seen this people, and, behold, it is a stiff-necked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them." (*And I will everlastingly damn their immortal souls, and punish them endlessly in a lake that burneth with fire and brimstone.*) Oh, No! He did not say that. It is entirely too modern. God had not yet thought of that. It would be bad enough to consume them, and, indeed, entirely too bad for the little mistake they have made, in doing here what they had been accustomed to doing all their lives before without so much as hearing that it was wrong. Their circumstances now, however, had changed. They had agreed to forever forsake idolatry, and had

bound themselves under an oath, and had bound God under an oath to destroy the life of every one of them that did not keep the agreement. And, now, with God under this oath, how could he fail to consume them? But consuming does not mean to imprison and punish, so, it is plain that the idea of an immortal soul and of future punishment was, as yet, unknown to God. "And I will make of thee a great nation." But, "Moses besought the Lord, his God, and said, Lord, why doth thy wrath wax hot against thy people, which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out to slay them in the mountains and to consume them from the face of the Earth? Turn from Thy fierce wrath and repent of this evil against Thy people. Remember Abraham, Isaac and Israel, thy servants, to whom Thou swearest by Thine own Self, and saidst unto them, I will multiply thy seed as the stars of Heaven, and all the land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He thought to do unto His people." "As soon as Moses came nigh unto the camp he saw the calf and the dancing, and Moses' anger waxed hot, and he

cast the tables out of this hands and break them beneath the mount." As Moses approached the camp of the rebellious Israelites, after his conversation with God, and saw what God had seen from the mountain top, he suddenly realized the awful enormity of the sin which the people had committed. It dawned upon his mind all at once that there existed an awful agreement between the people and God, by the terms of which God was solemnly bound to destroy every one of those who had broken that agreement. He saw also that they, every one of them, had broken it, and, though he had seemed to have prevailed upon God to suspend the execution of the sentence for a short time, he saw nothing to do but "to consume them from of the face of the Earth." The thought of their utter annihilation so overwhelmed him, that he threw down the tables of stone and broke them to pieces. Indeed, thought he, what is the use of an agreement which has been broken before it could be recorded on stone for preservation? Then he fell on the ground and lay there forty days more before eating, drinking or noticing anything. Moses himself thus relates the matter: "And I took the two tables and cast them out of my hands, and break them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights;

I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord to provoke Him to anger. For, I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord harkened unto me at that time also." God had said, "Let me alone, that I may destroy them and blot out their name from under Heaven; And I will make of thee a nation, mightier, and greater than they." And thus, through the seed of Moses, who was a son of Abraham, God would perform his oath to Abraham. I deem it unnecessary to quote further at this time. It is obvious that a condition of things existed which demanded an entire change of plan. The bargain was broken, God was sworn to destroy all these people, including Moses; for, though Moses had not been involved in idolatry, still his other acts were sinful, and the agreement simply meant that every beneficiary of it must keep himself entirely free from sin. That is, he must do nothing that would cause death. So, Moses could not enter the promised land for, if he was guilty of one sin, he was in the same condemnation as though he was guilty of all. The people were now under condemnation, not by the immutable decree of a vengeful God, but as the result of their own volition, by their own free

will and choice. So far as God was concerned, there was nothing arbitrary about it. It was purely a matter of business, simply and solely an agreement made and entered into by and between two parties acting on a perfect equality, the one with the other. The idea that God assumed any rights or claimed any special privileges as accruing to him because he was God, is not true, nor is it sustained by the record. There is one fact in connection with the record, to-wit: It was purposely so written that it would admit of a meaning being given it that should suit every condition of human progress. Thus, the Israelite should be able to get just such an understanding of it as would make Judaism; the early Christians should deduce from it their faith; the Dark Ages should do the same; the Reformers and the Puritans should find their creeds in it, and later on, another and different interpretation should be given it. Any one should see that when the author, God, became the expounder, He was by no means a strict constructionist. Impartial justice in connection with the execution of a perfectly free and untrammelled agreement was all God sought and, as a just being, He could accept no less. For, if only ten of these people had kept the agreement, God would have been bound to remove all the rest so the ten might come into

possession of all the land; and there was no way to remove them but to consume them. There were not ten of them who had kept the agreement; there was not one of them who had done it. Yet, God was bound to give the land to Abraham's seed for an everlasting possession. Here was a dilemma. God had two oaths out, one was to destroy every one of these people, the other to give to them the land for an everlasting possession. How could both of these things be done? We now behold Moses arising from his forty days trance, bewildered and confounded. He approaches the Almighty, wondering that the decree of extermination has not been executed. He sees the people are still alive, and he addresses the Father about on this wise: I now realize the situation. I see the people are all under condemnation, but, were it possible, I would gladly plead their pardon. I know, however, there are no conditions which will admit of pardon, so I am wholly at a loss to know how Your oath to Abraham is to be fulfilled after all his race have been annihilated. God replied, That oath to Abraham shall be fulfilled. Heaven and Earth shall pass away, but that promise shall never pass away till it is performed. And now, Moses, I will tell you how I will do both of these things. My oath to these people does not fix any time when

I must destroy them; so, I will let them wander around in the wilderness for forty years, by which time they will all be dead. In the interim another generation will come upon the stage of action and, possibly, some one of them will perfectly keep the agreement. If so, when he is thirty years old I will give him the whole land, and he shall be the only owner. Yet, to as many of the people as will acknowledge him as the sole owner, to them will he give the same benefits they would have enjoyed if they had kept the agreement themselves. "If any shall not hear him, I will require it of them." In this connection you shall prepare a whole system of laws, types and shadows that shall be enforced till some one of Abraham's seed shall perfectly keep the law until he is thirty years old, and he, having thus fulfilled the law, it shall pass away. But „not one jot or tittle of the law shall in any wise pass till all be fulfilled." "Think not that I came to destroy the law or prophets; I came not to destroy, but to fulfill." While there is a most marked distinction between fulfilling the law and destroying it, the effect is just the same. The law having been made simply to perfect one individual whose perfection should be established by his keeping the law till he was thirty years of age, it would cease to be of any use as a law after it had perfected that one man.

Since, "under the law no flesh could be justified," it would be extreme folly to keep in force a law for an impossible purpose; and, while most of the provisions of the law are great moral principles which must be observed by every person who would do at all right, yet, there is a great difference between a great moral principle's being observed simply because it is right, and the same principle's being embodied in a law with the death penalty attached to any violation of it, no matter how small that violation. So, when any one of the descendants of Abraham should succeed in strictly obeying the provisions of the law in every particular, for thirty years, that person would be a perfect man, and one perfect man must be developed before there could be more than one. The design was to produce a whole race of perfect men, and that design will be most effectually carried out. Perhaps you are ready to say it is coming about very slowly. It is coming about just exactly in the time and in the manner in which Infinite Wisdom knew that it would come about; and, however impatient man may be with what he may term a slow process, it is entirely satisfactory to God, Who knows that the greatest possible results are being reached? The entire intelligent universe will know it in due time, and appreciate it, and they will mightily exalt and

honor and glorify and praise and adore His matchless name for the inconceivable grandeur of this most consummate and astounding achievement. The name of God and His Christ "shall be exalted above every name." Oh! what a thought that I, even I, may be a part of that Christ. Yet, this glorious opportunity is still open to every one inhabiting the Earth who may think that an eternity of Godhood. That a chance,—nay a certainty—of reigning as a king in the eternal kingdom of God, while endless eternity shall roll on, is a matter of more importance than to indulge in the trivial folly of Earth for a few hours. All would, did they fully comprehend this, abandon their vanities, and give their attention to securing the kingdom while yet the opportunity shall last. "Strive to enter in at the strait gate, for verily I say unto you, many shall seek to enter in and shall not be able, when once the Master has risen up and shut to the door." There will be wailing and gnashing of teeth" when men realize that the opportunity is gone, and they are fated to take a back seat. While a back seat will be immeasurably better than they had hoped that Heaven would be, if they get it, yet, how unpleasant to have to take a back seat, when one could so easily have had the best. "Eye hath not seen. ear hath not heard, nor hath it

entered into the heart of man to conceive the glory that awaits the saints." One moment of that existence would be worth world's of the Earth's present happiness; and yet, behold, how the people cling to the hell they exist in and wonder where hell is, and what will be their awful doom there. They think it strange that man could be doomed to a worse condition than he has made himself to occupy in the present world, but, if he so much likes his present hell that he is unwilling to do aught to destroy it, how could he complain if it is continued for his benefit in the next state of his existence. The world must know that wherever there is sin, there is sorrow; and, if man would avoid sorrow, he must avoid sin. We will return now to the story of Moses. I said that to as many of the people as will acknowledge Him, the Messiah, sole owner, to them would he give all the benefits they would have enjoyed if they themselves had kept the law, for this agreement by mutual consent became the law. The law, however, was made to apply to the nation, not to individuals only, and God dealt with the nation. To derive the benefits offered, it must be accepted by the nation and strictly observed by each individual beneficiary composing the nation. This important fact you must keep in mind to enable you to understand what other

wise would seem God's strange dealings with the people. To get some idea of the benefits to be derived from acknowledging Him as the sole owner of the land, and all on the land, we recount all the promises of God found in all the Old Testament; also all the curses and denunciations leveled against sin. Every punishment escaped was as a much a blessing as was every happiness enjoyed. "But it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy cattle, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke, (The Lord sends no trouble on any one, except such as would inevitably come from the acts of that one in violating the laws of nature. When it is said, The Lord shall send, it would be equally proper to say, The effect will be. So, you are to understand all the curses in these denunciations. The object in threatening them

was to keep the people from doing the things that would produce such consequences.) in all that thou setest thine hand unto, for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doing whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee until He have consumed thee from off the land whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." Thus, denunciation is heaped upon this people in the manner described in the 28th chapter of Deuteronomy. Blessings, as great in their goodness as the others are extreme in their badness, are promised to the obedient. I do not wish to rehearse the whole chapter, nor more of the Bible to show the great and unspeakable blessings promised, nor the dreadful curses to be escaped by obeying the law or by accepting the righteousness of the one who should obey it. Every conceivable blessing would be secured, and every conceivable curse would be escaped; even by those who were already under condemnation. He who would obey the law would not be under condemnation, but he would have power to relieve

any and all who should believe on him, from any and every curse by which they might be afflicted. That is, he would become the sole owner of the land, and of the life, and he could give the land or the life to any who should believe on him, in the nature of things, however, he could not give either land or life to any who did not believe he owned them; for, it is plain that, before you can accept a piece of property from any one, you must believe he owns it. If you receive from one what you do not believe he owns, you are accepting stolen goods, and you cannot do that without participating in the larceny. Thus, you would believe the giver to be a thief, and be willing yourself to receive the stolen goods. Hence the necessity of believing; for, if the party you believe in be an impostor, you can still be honest; on the contrary, if the party in whom you do not believe, be honest, and you take property of him which you do not believe he owns, you are yourself a thief. This cannot be done with God. The people, all of them had broken the law. Before any good could come to them from the agreement, somebody must keep the law, get the property and distribute it to them. Hence, came the promise of a Christ. This Christ would be the first son of Abraham who should perfectly keep the law, fulfill it, and let it pass out of existence: for as

soon as any one should fulfill the law, that moment would be the end of it. Therefore, "Christ was the end of the law for righteousness to all them that believe." "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of the two one new man, so making peace.' 'Blotting out the hand-writing of ordinances' (Namely, the whole written law, and fulfilling every condition, being a perfect, and complete Savior,) that was against us, which was contrary to us, and took it out of the way, nailing it to his own cross." The law was made and agreed to, a system of types, shadows and sacrifices was arranged, all pointing to the Messiah, who was promised and prefigured in the fiery serpent in the wilderness. It is true that promises difficult to understand had before been made of the purpose of God to save the race by means of a Savior. "The seed of the woman shall bruise the serpents head." That might be understood to mean that the whole race would be employed to do it. Also, in Isaac there was a type of Christ, a son being slain by his father as a sacrifice. The system of sacrifices was not new. Moses did not introduce an entirely new religion, but simply engrafted such amendments, as it were, as were rendered necessary by the then condition of the race. Never before, how-

ever, had any penalty been fixed for the violation of any law. Even at this time, the promise of a Messiah was but meagerly set forth, as before, only to pave the way for a more full development of God's great purpose. He furnishing the light, or adding to his promises at each time, only so much as the demands of the occasion required; so leaving the people to depend on the law for their salvation, and leaving them to hope that each male child might be the Messiah. What an inducement to carefully rear their boys! Alas! to rear boys, living in Satan's kingdom, so as to make perfect men of them, has been found an utter impossibility. The Christ having been thus vaguely promised, time went on. The Israelites failed to keep the law, and every plague and curse threatened fell upon them, not all at once, nor all on one man; but all on the nation before its extinction. At last after centuries of war and strife, of famine and pestilence, of liberty and captivity, of prosperity and adversity. Thus, all of this went on, not simply and solely to establish the fact that there could be no salvation by law, though that was one object to be gained. It was primarily to perfect the human race, or raise it to a condition where a second Adam could be produced, and where it should be possible for him to live long enough to teach the people a system of

salvation by grace, through faith in him as their Messiah, and thus "abolish the law of ordinances, nailing it to the cross," and making the offer to give the property without price to every one who should believe he owned it, and be willing to accept it. The world had advanced through centuries till it had reached the great era of Roman civilization, and, in the blaze of that era of light, there was born at Bethlehem, in the land of Judea, the infant Jesus. "And the child grew and waxed strong in the spirit, filled with wisdom, and the Grace of God was upon him." Now, his parents went up to Jerusalem every year at the feast of the Passover, thus carefully fulfilling the law, although the law really to be fulfilled was the ten commandments, since they were all the law there was when the great rebellion of Aaron and the people took place in their worship of the molten calf. The ten commandments was the law to be fulfilled, and to pass away when fulfilled; that is, as a law with penalty attached. The great moral principles of the commandments, as principles of right and to be carefully observed as such, are as durable as eternity. Under grace, there can be no other than the moral penalty for their violation. Now, when Jesus was thirty years old, in the autumn of the year (for Jesus was born during the month of October or late in September) he appeared

at the river Jordan where John, whose ministry had begun in the spring before, and who had then been preaching six months, was baptizing. Jesus, as any other unknown and unimportant person, at last approached to be baptized. John knew him as the great Messiah whom he had been preaching, and hesitated about baptizing him. But Jesus answering, said, "Suffer it to be so now, for thus it becometh us to fulfill ALL righteousness"—not some righteousness. Now, John realized that there was no need of one who was the perfection of righteousness, to submit to the forms by which sinners manifested their repentance, pledged themselves to righteousness, and sought to be initiated into the Kingdom of Righteousness, about to be set up in their midst. And yet, a thing so out of place and so unimportant as it must have seemed to John, Jesus would not omit, for thus he must fulfill all righteousness. When Jesus had been baptized, he went up straightway out of the water, and, lo! the Heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him; and a voice from Heaven, saying, "This is My beloved Son in whom I am well pleased." The crisis had been reached and safely passed; the law was fulfilled, and Jesus had God's receipt in full. It only remained now for God to fulfill his part of the agreement, and

turn over to Jesus the property. But a difficulty arose. The property,—namely, the land and all there was on the land was in the hands of men who claimed it as their own. It must be got out of their hands before it could be given to Jesus. There was one of two ways to get this property: either the people must be induced to freely give it up and universally acknowledge Jesus as the sole owner of it all, or measures must be taken that would compel its surrender. God's oath was on record, unconditionally, to give this property to Abraham and his seed after him, for an everlasting possession. Heaven and Earth shall pass away, but this oath of God could not pass away unfulfilled. The property must be turned over to Jesus, the rightful and only owner whom God could recognize. So, like this, we find Jesus coming to the Father and saying, "Father, I have your receipt for services rendered, and your oath that these services shall be paid for in the property of this Earth; and, as I am now ready to enter into my inheritance, will you kindly deliver the property to me?" The Father replied, "My Son, all you say is true, and the property you shall have; but, with your consent, seeing the property is now in the hands of all the inhabitants of the Earth and I do not desire rashly to evict them, I will propose that we allow them three and a

half years grace in which to make up their minds whether they will freely give up the homestead, or whether I shall be compelled to remove them by force." "Very well, Father," said the Son, "I shall always be glad to further Your wishes in every possible way. I only want the farm so I may renovate it, clean it up, put it in perfect order, and so return it to the people a paradise for their future home." "Certainly, certainly, My son," returned the Father, "I understand, but the people do not. They have possession of the property. You may find some difficulty in inducing them to recognize your claim. You may go forth and exert your power to convince this nation and, if you succeed, you will have your property immediately on its surrender by them. But, if they will not surrender the property, then there is but one thing to do, and that is to let the wrath to come fall upon them and consume them from off the land, as I thought to do in the wilderness. I will say, however, that in anticipation of the difficulties before you, John has already prepared the way. His cry has been heard as he preaches in the wilderness of Judea, and saying, Repent ye, for the Kingdom of Heaven is at hand. O, generation of vipers, who hath warned you to flee from the wrath to come." (The wrath to come here spoken of was the destruction, utter and

complete, of every one who refused to yield up the property which God was bound to turn over to the Christ.) So, Jesus went forth and sought to convince the people. Of course, in his kingdom there could be none of the sorrow, none of the sufferings, which had been pronounced upon those who should violate the law, and under which the nation had groaned ever since its existence began. All those woes must be removed. The Messiah must be able to remove them. If Jesus could not do this, he was no Messiah. In order then to establish his Messiahship, he must set about removing all these evils. Accordingly, they brought unto him those afflicted with every conceivable form of disease, and he healed them all and turned not one away empty. To show that he could establish life on Earth, he raised the dead; and thus, for the allotted time, he continued his glorious ministrations. When the time had expired, of course, all the people were convinced, and brought all their deeds and mortgages, and all their bonds and their bank stock, their legal tenders, their silver and gold, their horses, their cattle, their sheep, their fowls, their household and kitchen furniture including the parrot and the cat, so that they had nothing whatever left, and Jesus graciously took it all, and said, "Thanks, gentlemen, thanks." And now, having all the property and all the people

a most loving, loyal and obedient lot of subjects, he, of course, had nothing left to do but to ascend the throne at Jerusalem, dismiss the Romans by just simply saying to Pilate and Herod that he had no further need of their services. And he, seated on the throne of his father David, begin his glorious reign, which reign could never end; for he was without sin, and without sin there is no death. "He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over ~~the~~ the house of Jacob forever, and of his kingdom there shall be no end." Thus the paradise of God was set up, and all the people were saved. Hold! Let me see. Is this digression a dream? Surely it was not that way. No, no; it was not that way, but it ought to have been, and it would have been so, but this was the devil's kingdom. He could not induce Jesus to fall down and worship him, even for the whole kingdom, so he had no idea of giving it up in any such way as that. The devil, taking him up into a high mountain, showed him all the kingdoms—*all the kingdoms*—of the world in a moment of time; and he said unto Jesus, all this power will I give thee, and the glory of them, for that is delivered unto me and to whomsoever I will I give it. If thou, therefore, will worship me, all

shall be thine. And Jesus answered, and said unto him, 'Get thee behind me, Satan, for it is written. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" It has sometimes been thought that Satan had no claim to the kingdoms of this world; but if that were true, Jesus should have known it, and his all-sufficient answer would have been, "Thou dost not own these kingdoms, and thine offer is no temptation." It would be no temptation to offer to buy a person with property you do not own. But the Savior made no such answer, which makes the inference inevitable that he regarded Satan's claim as being too well founded to be refuted by argument, and so he, at least tacitly, admits Satan's claim, and answers him in such way as would admit of no dispute. It would convince Satan, however, that he could not be swerved from obedience to what was written. Thou shalt not live by bread alone, but by every word of God. That is, under the law, implicit obedience was the source of life; and while he could live without bread, he could not live without obedience. To return to the work of Jesus. His three years and a half, the time allotted, in which to convince the people of his right to the property, had about expired, when a young Israelite, holding a commission in the Roman army and having exalted aspirations, heard that

there was a man going about the country preaching and attracting great attention by the wonderful cures he was performing on the afflicted people. Seeing a man returning from one of those mass meetings, which had become so common as the Christ traveled about, he accosted him in the following language:

“Well, my friend, I suppose you have been to the great gathering which I learn took place in the neighborhood of Jericho?”

“Yes, sir, I have been jammed around sometime in the immense throng that follows that wonderful teacher. It is the most surprising of all strange things what vast crowds he does draw, and how beautifully he talks. Everybody hangs with breathless emotion upon his words, and a feeling of love and veneration, such as man never felt before, pervades his whole being and thrills his very soul with an ecstasy of delight, until he feels like rushing up to the wonderful speaker and squeezing his very life out for pure love of him. But just then he will say the most disgusting and absurd things imaginable; such as, ‘except you eat my flesh and drink my blood, you have no part nor lot with me.’ That disgusts everybody but about a dozen Gallileans who seem to have unlimited faith in him as their Messiah. After watching the thing for some time, I confess I do not know

what to make of him. He is surely a wonderful man, and does perform some of the most surprising miracles imaginable. There is something so unaccountable about him that I am clear off, I give it up."

"Well, sir, I have never seen him, nor heard a word of his talk; but I certainly do want to see him. I have got on the good side of Jethro, the priest down in town, who has charge of the sacred oracles there belonging to the Synagogue. I have had access to the Prophets Isaiah and Daniel, and I have been studying them with great care to see whether this man's pretensions did agree with what these prophets said the Messiah would be; and, I find very astonishing coincidences between the prophetic record and what I hear of this man. My curiosity is greatly aroused, and I have tried every way to get a leave of absence from the army for the purpose of seeing him while he is in the neighborhood. It is not my turn to get a pass, and there is an unearthly prejudice against a Jew, anyway, and the officers seem to fear that trouble may arise, as they have a dread of our people and are expecting to see open rebellion break out at any moment, so that the idea of a soldier in the Roman service wanting to go to see this religious impostor or lunatic, for such they look upon him as being, is too absurd for

anything. Yet, I am bound to see him; and the more I investigate, the more I am determined to satisfy myself whether he is the Messiah or not. Did you ever hear him say he is?"

"I never did. He is the most mysterious man that was ever seen. He is the smoothest tempered, mildest spoken, meekest looking, the most pleasant, pleasing, smiling, loving and lovable person that ever did live, yet he is only a common carpenter,—a good workman I am told. He learned his trade under Joseph, who by the way, some are saying is not his father; so there is a mystery about his birth. Well, well, it is all mystery of mysteries. As I said before, I give it up."

Well, now, look here. I have here a copy of a part of the prophecy of Daniel. Nobody ever saw a stranger writing, it puzzled me so when I first read it that if the book had not been so sacred and so valuable, I would have thrown it down and never picked it up again. But, verily I had to leave a mighty big deposit with the reverend Jethro to get to take the book away, and then, I am not allowed to tell any one I have it; for, if that should come to the ears of the elders or scribes, they would raise trouble with the priest for renting me the book. So, I take it, you will be very careful to say nothing of what I have told you. As I was say-

ing, I have made a copy of a part of Daniel and, also, of Isaiah. I want to show you this copy, and see whether you think I have got at anything like its meaning. Now listen: "And he informed me and talked with me and said: O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment come forth; and I am come to show thee, for thou art greatly beloved. Therefore, understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to annoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three score and two weeks. The street shall be built again and the wall, even in troublesome times." Now, I have thought that these must be weeks of years; that is, they represent as many years as there are days in that many weeks.

"I think that is correct, for our priest has given that subject much study for many years, and I remember to have heard it so explained long before this man came into notice."

“Well, then, here are seven weeks and sixty-two weeks, making in all, sixty-nine weeks, this being equal to four hundred and eighty three days or years. But, as to what decree is referred to, I am a little in doubt. It seems that Cyrus made a decree to build the temple, but this speaks of building Jerusalem, and does not mention the temple. At another time, years afterwards, Artaxerxes made a decree to build the walls of the city, and it seems that is most likely to be the decree referred to. I am not well enough supplied with books of dates to enable me to be certain, but this appears to have been about four hundred eighty two years ago, That comes within one year of the time named by the prophet when certain great things are to happen. Now, if this person is not the Messiah, then there can no Messiah come in the time. Hence, the interpretation is wrong, or the Messiah is really here.”

“Well, if he is here, this man Jesus must be the man. It certainly looks as if he was. Suppose now, he has come, and this man really is he.”

“Why, we are on the very verge of the greatest events that have ever occurred in the world’s history, or indeed, ever will occur. Think of the Messiah’s kingdom about to be set up in our midst; think of the Roman legions

scattered to the four winds,—but hush! be still! Some one might have heard that, and then, off goes my head. They will brook nothing now that looks like treason, and anything is treason if they don't like a fellow, and they will make very short work of him if he happens to be one of those despised Jews. So, I have to be very careful. Well, I am getting very tired of this endless espionage, and I long for liberty, Oh! that this may be the Messiah. I would enlist in his army as a private without pay, and take my chances for promotion, before I would stay in a Roman legion, even if they would give me command of the legion. I hope, however, for something better than the ranks. I am a thorough drill master, a perfect disciplinarian, and I am certain that, as soon as this Jesus shall get acquainted with me, he will recognize my worth and give me a commission fully as high as the one I hold now in this army."

"I do not doubt it. I do not see how his kingdom is to be set up without an army. To think that the Romans will go quietly away, and let him set up a government here, is nonsense. I tell you they will do no such thing."

"No, the style of miracles wrought in Joshua's time must be repeated, and old Rome must be made to howl before such a kingdom can be made to succeed. Of course, all he can

do by preaching around the country is to make himself popular. Then, he may do some secret organizing, and quietly get things into shape, but of course he will need some money."

"These Galileans, who stick so close to him, are simply poor fisherman who must either beg or fish; and, as they cannot fish while following him around, they necessarily depend for subsistence on what the people will give them. They have a sorry time of it, at times, even going among the Gentile dogs and Samaritan curs to eat. Oh! there are some strange things about this person, both in his talk and in his actions. At one time he feeds thousands of strangers from almost nothing; and, at another, we find his Galileans so hungry that, even on the Sabbath day, they gather wheat in their hands in the open field, and eat it raw."

"They must have been very hungry."

"And, when they are reproved for taking the wheat on the Sabbath day this man defends them by claiming that, as David unlawfully and on the Sabbath day ate the show-bread in the tabernacle when he was hungry, therefore, these Galileans may, with impunity, go into any man's field, trample down his grain and eat all they want of it, even on the Sabbath day. And all because they were hungry. Now, I should like to know what would become of the rights

of property if that kind of thing is to be tolerated? He justifies their breaking the Sabbath also by claiming that he is Lord of the Sabbath. That is just equivalent to saying that he can abolish the Sabbath; and that, if he gives you a sort of indulgence, you will be under no obligation to keep the Sabbath at all."

"That's right. That's right. That shows he is a man of sense. The greatest trouble our people have ever had to contend with was their superstitious dread of breaking the Sabbath. Our armies have stood still on that day and let the enemy get every advantage of them; and thus, the most ruinous defeats have befallen us. I would not, for one moment, think of going into his service if he should follow that old religious prejudice. We can't do anything with the Romans in that way."

"Well, here again is another absurd and foolish idea. He said to Nicodemus on one occasion, 'Except you be born again, you cannot inherit the kingdom of God.'"

"Of course, that was a stumper for this ancient philosopher and teacher, who thought that what he did not know was not worth knowing. How on Earth an old man could be born again certainly was entirely beyond his ken."

"Well, yes, that did bother the old gentleman for awhile; but, he went to work with his

accustomed diligence, and he never gave up till he had fully mastered the matter. He reasoned this way: If the statement is true, it is a fact in nature; it is not true solely because Jesus says it. All there is of it, is this: If he has made a discovery of a natural truth that I had not found out, I ought to be able to prove it, and if it is the truth, I can prove it. If it is not the truth, then he is an imposter, and has given me the key to prove him such. So, Nicodemus got right down to business on this plan, and, being something of a philosopher, he soon solved the mystery to his own entire satisfaction."

"You do not mean that the old philosopher became a believer in Jesus, as the Messiah, by solving this second birth mystery philosophically do you?"

"That is exactly what I mean; and the old gentleman was so elated over his solution that he hurried over to explain it to me. He did not dare say a word about it to those old big-gots of Rabbis who are associated with him."

"Well, if any man can explain that impossibility on philosophical principles, I will give him credit for being a deep thinker. But, as you say, he ran over to you to unburden his mind of the mighty load of discovery. Perhaps you remember enough of his talk to throw a little light on the subject."

"Yes, I have thought it over often since, and it has had the same effect on me that it did on old Nicodemus. It did more to make me think this must be the Messiah, than even his miracles has done."

"Give me the clue; I am all impatience."

"Well, Jesus said, 'Except ye be born again, ye cannot inherit the kingdom of God. Now, a kingdom is certainly a species of property, and one inherits only the property of his own father. Certainly the kingdom of God must be the property of God, and no one except a son of God could inherit God's property. If I had been born a son of God in the first place, I should have inherited His kingdom without having to be born again; but not having been born a son of God, I must be so born before I can inherit his property.'"

"So far, so good; but please to tell me how you are going to be born again."

"Well, Jesus explained that, so when it is understood it is very plain. He said, 'That which is born of the flesh is flesh,' and that 'That which is born of the spirit is spirit.' God is spirit; I am flesh. My father was flesh, my mother was flesh, so I am flesh, because I was born of the flesh. If my father had been spirit and my mother had been spirit, then I had been spirit, because I should have been born of

the spirit. If I were spirit, I could not be flesh, for one cannot be both flesh and spirit at the same time. Now, there are two worlds: First, the flesh world; second, the spirit world. We know that the natural way to get into the flesh world is to be born into it. God Himself could not get into it in any other way. Then, why not understand that the same natural law prevails with reference to the spirit world, and that the only way to get into it is to be born of the spirit into that world. Again, my natural or animal spirit, while it is not immortal, is capable of being the mother of an immortal spirit; and, if God be the Father of it, it will be immortal; and not only immortal, it will be a son of God, and as such will be born at the resurrection to life. That is, this body dies, and is buried; and out of it (if God be the Father), is born an immortal spirit. This spirit is like unto the angels, Jesus says; and it is in the image of God, because it is a son of God, and is, therefore, capable of inheriting his kingdom."

"I must confess that certainly solves the mystery thus far to my entire satisfaction; but there yet is a difficulty. He said you must be born of the water, as well as the spirit."

"Oh, well, that is an easy one. That is an Earthly matter; it takes place right here before our eyes, we cannot help understanding that."

“We will suppose we can’t. Why do you not throw some light on the subject instead of taking so much time to tell me how easy it is to do?”

“Well, please give me a chance. Born out of the water, baptised in the water, buried in the water, and born out of the water. It is the resurrection from the water, as the second birth is the resurrection from the grave. The one is a type of the other. The burial and resurrection in baptism is simply the initiatory rite by which you are to start on the road to the burial, and resurrection to a new or spirit life as a Son of God. It is just as necessary to start by being born out of the water as it is to stop by being born out of the grave. The end of the birth could not be reached without it had a beginning.’

“Well, that settles it. If I knew when you would get a leave of absence I would like to go with you to Jesus. When I left the crowd I had given up all idea that he could be the Messiah, but this talk has changed my mind greatly. If you get a commission as a general, and I believe you will, I certainly want to go along on your staff. I would be a live soldier and don’t you forget it. Good by, good by, and success to you. Keep me in mind. I would take a place on your staff with the rank of colonel, in anticipa-

tion of an early promotion. Good by, and God speed you."

"What a wonderful difference a little personal interest makes in a man's ability to understand a matter. For example, my friend Graspall there, with an important office, and a good, round salary looming up in the prospective, can readily understand the most difficult problem. Before these objects were descried, the simplest proposition was wholly beyond his ken, but I never dreamed that he possessed any military aspirations. I thought his sole ambition was to absorb everything in sight. It may be that his avaritious soul can see more in the army of the Lord than he can in precarious speculations, and so it is with him, as it is with me, simply a matter of sheckles. Funds and fame, cash and character, that is all, but I am wonderfully honest to acknowledge it, even to myself. Let me see! I am bound to see this great Master, and I am bound to do it very soon. I could never get a pass to go, and I will never ask for one again; but I will go just the same. A general who has not an element of strategy in his make up, would not be worth a denary. I expect to be a general, and I might just as well begin to develop a penchant for strategy now as at any other time. Let me see; yes, now I have it. I'll fix the old commander. I'll take the surgeon

and my orderly into my confidence. I will shut myself up in my quarters, and they shall say, He is somewhat indisposed. That will be true, for I shall be somewhat indisposed to report for duty that day. They shall give out that my sight is afflicted, not seriously, but I must be kept in the dark for a day or two and no one allowed to see me but the surgeon, and being thus locked up (in their imaginations), I shall be safe. The surgeon will of course visit me two or three times a day, to administer to my wants and report my condition. His story will sufficiently account for my absence from parade. In the meantime (and I hope it will not be a very mean time), I will skip out early in the evening, and, by traveling all night, I shall get into the neighborhood of the Master by morning. I shall get a square breakfast, clean myself up, and get into shape for the interview which I shall have as early as possible in the morning. That shall determine my future actions. If I find everything as I hope I shall, and the Master is ready to take me into his service immediately, and will give me a position such as will suit a young man of my means and military ability, I will at once accept it. My orderly may open my quarters on the third day and announce that I have skipped out. It will then be a simple case of desertion. I will be under the immediate pro-

tection of the Master, and, I take it, he will know how to protect me, or he would not allow me to enter his service. But, if things are found different from what I should like, then I will return the next night, and a little peper, or onion juice, put into my eyes the next morning, will sufficiently inflame them to prove that I have had a serious time with them; and all will move on till the proper time shall come."

Having thus laid his plans he proceeded to carry them into immediate execution. Shortly thereafter there approached Jesus one who said unto him, "Good Master, what good thing shall I do that I may have eternal life (have a commission in your army?) Jesus said unto him, "Why callest thou me good? (A little flattery goes a great way among office seekers.) There is none good but one, that is God. But, if thou wilt enter into life (my service); keep the commandments." "He saith unto him, 'Which?'" Jesus said, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." The young man said unto him, "All these things have I kept from my youth up; what lack I yet?" Here he expected to be asked as to his military training, being in his uniform, that he was a Roman officer could not escape the

Master's observation. As Jesus could expect very few followers from the Roman army, it was reasonable to suppose that this man's military training and abilities would be of first importance to the new king. But, to his profound astonishment, his wonderful accomplishments as a tactician and stratagist, were wholly ignored, and the most surprising, nonsensical and absurd of all propositions, was embodied in the Master's response. "Go and sell that thou hast and give to the poor, and come and follow me, and thou shalt have treasures in Heaven."

If a bolt of lightning from a cloudless sky had struck him, it could not have surprised him more. "Treasures in H-e-a-v-e-n, Heaven,—it is treasures on Earth I'm looking for," thought he. "Give to the poor, the poor, what an idea! Why, the man must be crazy. If he had said go sell all you have and bring one-half the money to be used in arming and equipping an army of soldiers, of whom you shall have the command, and bury the rest where you will be sure to find it when the Roman army is driven into the sea, I would gladly have done it. But, excuse me, please. I have no money for the poor. I'll hie me back to camp, and I'll stay there, thanking my stars that I hid my tracks so well that even my orderly has no idea where I went. But, this man, this

wonderful man, he ought to have been the Messiah. There can be but one opinion as to what he is, and even his devoted Galileans will be compelled to see it, and to desert him. I wonder he did not commend me to a dish of his flesh and a bowl of his blood. Wonderful man, surprising man! If God has anything to do with him, it must certainly be agreed that His methods are mysterious and His ways past finding out. Good-by, all my dreams, good by, Kingdom of David."

Now, when the disciples observed the young man withdraw, with an elongated visage, they naturally turned to the Master to see what effect it would have on him. And Jesus said to his disciples, "A rich man shall hardly enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And that came near being the last straw on the camel's back. The prophesy of the young man, that they would find him out and desert him, came very near being fulfilled at that moment instead of a little later, when they all did desert him. "When the disciples heard it, they were exceedingly amazed, saying, 'Who then can hold office in God's kingdom.'" Jesus said, "With men this is impossible, but God will find no difficulty in conducting the

affairs of his government without rich men." Then said Peter, we have forsaken all and followed thee through all these years with no place to sleep, no certainty of anything to eat. We have suffered every inconvenience for what we expected to get in the kingdom; and now, by this saying all our hopes are blasted. There are John and James whose mother has already been soliciting the highest ministerial places for them. Of course, we thought there was policy in declining to assign them to the best places till things should take a shape that would make it necessary to appoint all the officers of the government. Then I was in favor of determining each man's place by lot, leaving the Father thus to indicate his pleasure, which I supposed, was what you meant when you said these places were not yours to give, but the Father would give them to those best fitted to fill them. 'And now, what shall we have therefore.' And Jesus said unto them, "Verily, I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones governing the twelve tribes of Israel." Here, he located their reward among the glorified saints in Heaven, showing that he had abandoned all idea of any Kingdom of David at this, or at that, time. It must not be supposed

that, because the Kingdom of David would not be set up at that time, it never will be. God's oath to Abraham will certainly be fulfilled. But, this promise was made only to the twelve, and for the comfort and assurance of all others he says, "And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life. This made it still more apparent that the kingdom will be set up on the Earth, and that men women and children will people it. But there will be no rich man in it, neither will there be any poor man in it. All will be equally rich, and all will be equally poor.

I remember that you corrected my remark, in answer to your question, as to whether or not I had as yet seen any one in hell. I said I had not been in hell. You corrected my statement, or proposed to do so. Now, I am at a loss to know in what particular my statement was inaccurate. Will you have the kindness to throw a ray of light on your meaning?

With much pleasure. Your assertion that you had not been in hell of course grew out of the fact that you did not know when you were in that awful habitation. To determine whether you have been there or not, perhaps we would better determine where hell is. "For if God

spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," etc. From this it appears that Satan with the other angels that sinned were cast down to hell, and confined there in chains of darkness. Now, those angels are certainly in hell, and hell must certainly be where they are. So, if we find them, or any of them, we will certainly find hell. For example, if it be affirmed that Jefferson Davis is confined in chains in Fortress Monroe, and we find Davis in chains, we certainly have found the fortress also. Therefore, to locate hell it is only necessary to find where Satan is. When we first hear of him he is in Eden. Eden is on the earth. Next we find him interfering with Job, and on being asked whence he came, he replied, from walking to and fro, up and down in the Earth. We find him with the Savior in the wilderness, and on the mountain, claiming the kingdoms of this world as his own. "And the Devil leading him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the Devil said to him, All this power will I give to thee, and the glory of them, because it has been delivered to me, and I give it to whomsoever I will. If thou therefore wilt worship me, all shall be thine." Here we find Satan

claiming the kingdoms of Earth as his kingdom. If he had had no right to them the Savior's all-sufficient answer to him would have been: "Satan, you do not own these things; they belong to God, therefore you cannot give them to me. It is no temptation to offer me what does not belong to you." But it is clear that Satan's right to these kingdoms is exactly the same as any man's right is to his farm. The temptation was as great as the offer of any man's property would have been. Satan claimed this as his kingdom, and the Savior did not dispute his right to it. Again, Satan taketh him up on the pinnacle of the temple. Jesus says, "I saw Satan as lightning fall from Heaven." In all this time Satan is on Earth, and said to be in chains of darkness—in hell. So, you will clearly see that Earth and hell are the same. Again, Jesus speaks of him as the God of this world, the father of the Jews. Peter says he goes about as a roaring lion seeking whom he may devour, of course of people on Earth. He is called the prince of the powers of the air, by Paul. As he is always found on Earth when he is in hell, it is perfectly plain that his kingdom, Earth, and hell are all the same place; or that the home of men, or of the wicked, is the only place there is where intelligent beings are in hell, or where there is suffering. Remove wickedness and you

remove hell. Abolish sin utterly, and you abolish hell utterly; and the great work of Christ and his gospel is to do this and bring all the intelligent universe into harmony with God. Not to fill up an eternal hell with suffering souls, but to abolish suffering by abolishing sin. The grave is called *sheol*, *hades*, or *hell*; but those in it are dead, and as "The dead know not anything," the dead do not suffer, the living only can suffer. The Bible does not teach, either the immortality of the soul or the immortality of suffering. It does teach that "man is mortal," and that in a state of death he is just the same as any other animal. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other. Yea, they have one breath (spirit), so that a man hath no preeminence above a beast." "He is like the beast that perisheth." "For there is no work, nor devise, nor knowledge, nor wisdom in hell (the grave, or sheol), wither thou goest." While dead, or in the grave, there is no knowledge; one must be resurrected after death before he knows anything. There are two resurrections. The first, of which Christ was the first fruit, that of the saints. This has been going on ever since Christ arose from the dead, and is continuous while the gospel lasts. All who are saved under the gospel are like unto the angels, immortal

spirits, being in the image of God. They are God, being sons of God. They, as it were, grow up to be what their Father is. This is natural. Every offspring grows up to be what its father is. If the parents be sheep, the offspring is a sheep. If the parents be horses, the offspring grows up to be a horse. If the parents be persons, the offspring grows up to be a person. Also, if the parents be spirits, the offspring is a spirit; and if the father is God, so is the son. Thus the first resurrection produces Saints, or Gods. The second resurrection is to judgment, and those who rise in it are not, saints and never will be. They must be judged according to their deeds; for, not having accepted salvation by grace, through faith, there is nothing left but to get it by works, or not at all. It is much easier to take a thing very hard to get, as a gift, than to try to earn it. But the gift of eternal life cannot possibly be earned. God alone can confer it through Christ. It is worth more than all else in the universe. Men have but one possible chance to get it, and that chance is nearly gone. If you follow Christ in the regeneration you will have part in the first resurrection, and will be like unto the angels, being glorified, immortal spirits. This resurrection takes place immediately after death, and there is no condemnation (judgment) for those in Christ, those who have

part in the first resurrection. "Strive to enter in at the straight gate," the first resurrection. Take no chance on any other. "For many shall seek to enter in, and shall not be able, when once the Master has risen up and shut to the door." You will see that, as you lived on earth, while sin prevailed there, you have lived in hell all your life. If you will now look down upon Earth and behold the human race writhing in pain and suffering, you will say they have no rest day nor night; and the smoke and their torment you will see rising up for ever and ever. That is, continuously day and night, during both the evers of Earth's wicked history, that is, in the world that was, and the present wicked world. But when sin shall end, these evers will end also, the smoke will end, hell will end, and the devil will end, as a devil. Death will end, life will be universal, and happiness will be endless and boundless in God. All will be in God, and God will be in all, and all will be God. The universe will be made of God. There will be nothing in it but God, for all there will be in it will be God, I shall be in it, you will be in it, and all the myriads of the Earth's redeemed shall be in it. There will be nothing in all universe of God, but God. No, nothing else, all God. Now, if you can understand and believe that, then your mental development has made some

progress. Such expressions as, "Heaven and Earth shall pass away," "the end of the world," etc., simply means the eradication of evil, the end of sin. A new Heaven and a new Earth imply the universality of God set forth above. The universal absorption of all things in God, or the perfect and loving obedience of all intelligences to God, so that He shall be all in all. That they may be one, "even as I and Thou art one." As Christ and God, the Father, are one, so shall all the intelligent universe be one.

Does that mean there will be but one individual in all the universe?

Certainly not; it has nothing to do with the individual. It is a oneness of will and of way. All seek the same objects. All are one in purpose. As an army is one, so are these one. God the Father is a separate individual from God the Son. God the Comforter, or Paraclete, who has no existence yet, is another separate individual or being. That is, he has no existence as a person. He has the same existence as Christ had before he was born. Christ was not a person before he was born of Mary. A person is one of the people who inhabit the planet Earth. The comforter will be a person, a man, whom God will prepare and fill with the holy ghost (spirit), and he will lead you into all truth by preaching it and teaching it as any

individual would do. He will be the first to proclaim the everlasting gospel. These three persons are as separate and distinct as to the individuality of each as any other three persons; and yet, they are all God, and there is but one God. This may be illustrated as follows: I hold out two pieces of money. Are they two silvers? No; they are two coins, but only one silver. There is, therefore, only one silver, no matter how many coins it may be divided into.

As I have understood you, there is no place of suffering for men except on Earth and during their lives there. Now, I do not grasp the harmony between that statement and the facts recorded in the parable of the rich man and Lazarus. There, the rich man is shown to have died, to have been buried, and being in hell, he pleaded for only a drop of water to cool his tongue, which was denied him. Yet, he was dead, and in hell, and his suffering must have been most excruciating. Will you please show the harmony between that and your statement, so I may be able to see it?

I think I shall encounter no difficulty in rendering the meaning of that parable so plain as to make you see that it perfectly agrees with my statement; that in the world only do men suffer for sins committed in the world. They suffer all that justice demands, and sometimes a

great deal more, besides missing all the bliss of a saint's eternal Heaven. To understand what is meant by a parable, or, rather, what a parable means, we must be able to so analyze it as that we can tell just what each of its characters represent, as well as the lesson it is designed to teach. The Savior gave the rule for explaining a parable in his exegesis of the parable of the sower and the tares. "Why speakest thou unto them in parables?" Because, "unto you it is given to understand the mysteries of the Kingdom of Heaven; but to them it is not given." Their minds were not sufficiently developed to admit of their carefully, candidly, dispassionately, and without prejudice, considering the matter for the purpose of getting the exact truth; hence, they were left in their delusion, allowed to believe a lie and lose the advantages of knowing the truth. It will always be so with those who know more, before they learn anything, than a philosopher could teach them. Beware of the folly of refusing to be taught. The reason of the Savior's being compelled to resort to parables, was that if he had attempted, to any extent, to tell the plain and unhidden truth, he would have been stoned or otherwise killed before his mission was completed. An example of this is found in Jesus' return to Nazareth, "where he had been brought up. As

his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the Prophet Isaias. And when he had opened the book, he found the place where it was written, 'The spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' And he began to say unto them, 'This day is this scripture fulfilled in your ears.'" Now has arrived the long-looked for time; that glorious day when the Great I Am will perform for all his long-waiting people the gracious promises which, in His loving kindness and bountiful goodness, He made to our father Abraham and the mighty Moses, and which He hath promised by the mouth of all his holy prophets since the world began. And now, my dear friends and brethren, as you hope for the freedom and happiness His loving kindness must bring to all His loyal and obedient subjects, let me entreat, let me beseech, let me implore you with all the fervency, with all the earnestness, with all the love, with all the sincerity with which God Himself would plead with you, to forsake all

your sins, to turn away from every evil thought. With all the solemnity of Earth's dread condition before your eyes, with the certainty of the impending wrath of God hovering over you, let me beg of you to flee from the wrath to come. Be wise in the precise moment of time. Now is the accepted time, now is the day of salvation. Hear me, O, my people, hear me! Come ye, come all ye that labor and are heavy laden, and I will give you rest. Come ye, and buy milk and wine without money and without price. Come unto me, all ye sons of Isreal, and be ye saved, Be freed from all your sorrow. "And all bare him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, 'Is not this Joseph's son?' And he said unto them, 'Ye will surely say unto me this proverb: Physician, heal thyself. Whatsoever we have heard you did in Capernaum, do also here in thy country. And he said. Verily I say unto you, no prophet is accepted in his own country, I tell you of a truth, many widows were in Isreal in the days of Elias, when the Heavens were shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elias sent, but unto Sarepta, of Sidon, unto a woman of Canaan, a widow. And many lepers were in Isreal in the time of

Elisha, the prophet, and none of them were cleansed, but Naamen, the Syrian, was cleaned And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. Now, what was there in this peaceful talk to excite the vengeful ire of these old neighbors of his who, a moment before, hung in rapturous delight on the gracious words that proceeded out of his mouth? Why this sudden and awful change? Would such a thing occur in this age in the most enlightened and Christian country on Earth? I opine not. Should a public speaker contrast the goodness of God to a heathen Chinese, with his negligence of American Christians, saying, of a truth a Chinese leper was healed, but no American leper was noticed, would such a statement turn a congregation of American worshipers into a howling, murderous, mob, who, demented with fury, would seek to kill the speaker, and compel him by a miracle to save himself? No, no; far from it. On the other and, they would quietly thank God that though they were unnoticed, the Chinaman had been healed. This shows the wonderful development in mental progress the race has made under the influence of the gospel. And we see that, while

Jesus must present the great truths of his system for the good of future generations; he was compelled to so cover them up in parables that the people could scarcely get a hint of what He meant. To you it is given to know the mysteries of the Kingdom of Heaven. And to you I give this key to enable you to understand a parable. Change all the figurative names to their right names, or, call each object by its right name, and the parable becomes at once, either a matter of plain history, or prophecy easily understood. In the explanation of this parable the Saviour gives the right name to each character, and when this is done the meaning is rendered very plain. In order then to understand any of his parables, it is necessary first to find the right name of each of its characters, and he who does not do that will fail to correctly explain them. Behold the illustration the Savior gives! They said, Declare unto us the parable of the tares and the field. He said, He that soweth the good seed, is the son of man. The field is the world. The good seed are the children of the kingdom. The tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world, and the reapers are the angels. This then is the story of the parable: Christ sowed truth in the world. The devil sowed error. They both are left together

till death separates them. Now let us apply this rule and illustration to the parable of the rich man and Lazarus. "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores. And desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell (hades the grave) he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus, evil things; but now, he is comforted and thou art tormented. And, beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house, for I have five

brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded through one arose from the dead." Now, who was this rich man? Who was this Lazarus? What the gate? What the sores? What the crumbs? What the table? What the dogs? What Abraham's bosom? What was hell? What the torment? What the finger? What life time? What good things? What was Lazarus' evil things? What the gulf? What his father's house? What his five brethren? If this is a parable, every one of those names is fictitious, and to understand the parable we must change them to their right ones. Let us see if this can be done so as to leave no doubt as to its being right. It is said of the rich man, that he was dressed in purple and fine linen, and fared sumptuously every day. We must discover him from this description. The purple was the royal robe worn only by kings and rulers; so this man must have been a ruler of some kind. But the fine linen was the emblem of purity, and did not belong to kings. So he was not a king. If I were to say, there

is a certain rich man who is clothed in purple, etc., and wears a three-crowned hat, almost any one would at once recognize the Romish pope as the man, since he is the only man to whom that description would apply. And, as the Jewish high priest was the only one to whom Christ's description would apply, we, in like manner, see in him the "certain rich man." The description of his dress was simply the description of the sacred robe of the high priest, made of purple and fine linen. This tends to show that his religious system was meant, and not the man himself. The name Lazarus, literally interpreted, means "Immanuel, or, God with us." He died, was raised from the dead, and carried to (Heaven) Abraham's bosom. This could be none other than Jesus. He was despised, killed, raised from the dead, and carried to Heaven, the only example of that kind in human history. The parable enables us to see that individuals were not meant. Certain characters are set up as the representatives of religious systems. The rich man was Judaism. The poor Lazarus was the despised Christianity. The object of the parable was to contrast these two systems; to show to the Jew what Judaism was—a great and royal system—affluent and powerful. Also what Christianity was, to the eyes of the Jews—a poor, miserable beggar, full

of sores (foolish ideas as doctrines), lying at Judaism's gate, begging for entrance, or for the crumbs that fell from its table. Then, he showed them Judaism, writhing in the torments of persecution, and looking afar off and hoping and praying for their long looked-for Messiah whom, by faith, they saw in Abraham's bosom, this same despised Lazarus, but they knew it not, whom long years before they had crucified. And they prayed he might be sent. There was the great gulf of time between them which must be passed before their prejudices could be so overcome as to make it possible for the truth to reach them. The gate was Jewish prejudice. It must be passed before entrance could be gained, and they must get over it before they could enter anything else. The sores they saw all over this wretched Lazarus as they beheld him, were the absurd stuff Jesus taught for doctrines and the Jews anathematized. The precepts of Moses, which Jesus acquiesced in as taught by the Jews, were the crumbs. What was the table? Simply the law of commandments. The dogs were the Gentiles or Samaritan followers of Jesus, always considered dogs by the puffed-up Jews. These Gentile dogs licked the sores of Lazarus by accepting his teaching, by believing the doctrines the Jews rejected, by being special champions of

these absurdities. Abraham's bosom, Heaven, or the high plain of the Christian church as compared with the helpless, persecuted and ruined condition of Judaism. Hell here meant the suffering of the Jewish people from the time of their rejection of Christ to the time of their deliverance, when the gate would be thrown open, the gulf of time passed, and Judaism and Christianity should drop their prejudices, abandon their errors and unite in Christ as the Lord of all. Flames of torment were their sufferings by war and persecution, which the soul of their religion was to endure. That is its spirit, or life continued, while its outward forms were dead. While they should have no apparent access to God, their temple gone, their nation gone and themselves scattered to the four winds, with no certain abiding place, no safety, no hope, not even that of a drop of water on the tip of Lazarus' finger. That is, Christ could be of no possible use to them till the gulf of time fixed between them should pass away. The finger was the hand of the evangelist pointing to Christ. His life time refers to Judaism's history from Moses to the destruction of Jerusalem. His good things, were the reign of such men as David, Solomon and Hezekiah. Lazarus' evil things were the abuse and outrage, persecution and death of

Christ and his disciples. The gulf was the time which God had appointed, which must pass before the Jews, as a nation, would accept Christ. His father's house was the world. Now, this rich man had five brethren. He, himself, was a corrupt national religion, with a personal head as high priest which recognized Abraham as its father, and had Moses and the prophets. Now, if our presentation is right, his brethren must be similar corrupt national religions, living while he is dead. To fill these conditions, five such national religious bodies must be found, or else there must be some of them yet to be developed. The first we note is the Greek church. This is a corrupt, national religion, with its patriarch, or head, at Constantinople. It acknowledges Abraham as its father. The second, the church of Rome with the Pope at its head. It also claims descent from Abraham. Third, the Russian church with the Czar as its head; and Abraham for its father. Fourth, the church of England with the Queen as its head, it is, also, a child of Abraham, and has Moses and the prophets. Fifth, and last, it would seem that Mormonism is the youngest brother. Here we have these five brethren, all descended from Abraham, and all destined to meet the same fate that has befallen their older brother, the rich man, Judaism. For, they have not heard

Moses nor the prophets to any purpose, and, though one did rise from the dead, they have not received his word savingly. While professing to accept the risen Savior, they are as full of corruption as Judaism was. Thus we see this parable has nothing to do, either with an individual man nor the punishment of him or his soul after death. It is a prophecy, showing that the proud, haughty system of Judaism would "be brought down to hell to the sides of the pit," and for centuries should suffer the most relentless persecution and torture. To be alive, but dead, sticking to their religious conviction, waiting and watching, hoping against hope, and praying to a deaf God to send their long looked-for, long prayed-for, deliverance which, by the eye of faith, they beheld in the person of Lazarus, afar off in Abraham's bosom. That Christ could predict the dreadful end of Judaism, and the exalted glory which his despised Christianity should attain to, tracing minutely the history of both through an entire world, is evidence that should satisfy any candid mind as to his divinity. Here we see he does this, and in other parables he does the same thing over. The story as thus related in a parable, runs like this, briefly told: There was a certain proud, haughty, vainglorious religious system, namely, Judaism, great and mighty in its own estimation. And

there was a certain poor, despised, disgusting sect, Christianity, as estimated by Judaism. Now, Christianity was laid in front of Jewish prejudice, and, to the Jews, appearing full of errors and absurdities. But, Christianity in the person of Christ, died. At least, the Jew thought it was dead when he saw the lifeless body of the Christ hanging upon the Roman cross, for he was all there was of Christianity at the time. "For, he trode the winepress of God's wrath alone," having been denied and deserted by those who had professed to be his friends, even his mother so far forgot him that, for her safety, and because of her fear, he declined to recognize her; giving her away to John, and saying, "Behold, thy mother. He that doeth the will of my Father in Heaven, is my mother, and sister and brother." Even the eternal Father and all the holy angels withdrew from him, which facts so oppressed him that he exclaimed, "My God, my God, why hast Thou forsaken me?" as though he was unprepared to be left so utterly alone. As though he had expected to feel the Father's benign presence through this terrible trial and was greatly disappointed by the realization that no one, not even God, nor his Earthly mother would countenance him in this hour of death. But so it must be; for he must tread the wine-press of

God's wrath alone. Ah, how many others have been so forsaken for his sake! As I said, in the person of Christ Christianity died, and with him it was resurrected, and, in the centuries after, was exalted to Heaven, absorbing all the great nations of Earth. But proud, haughty, aspiring Judaism died, in the destruction of their nation and temple. That is, the religion died, but the Jew, or its spirit, lived on, persecuted, abused and driven from place to place in a living hell, a flame of torment (but notice, this was the living Jew, on Earth, and not the immortal soul of a dead rich man), "was brought down to hell, to the sides of the pit." Judaism, while writhing in torment, beheld its five brethren, viz: The Greek church, the Russian church, the Romish church, the English church, and the Mormon church, going down to the same fate that had befallen it. It sought to avert this calamity by persuading the Father to send one Christ from the dead to induce them to turn from their follies; but was informed that the most effective agencies possible were already exhausting their energies for that purpose, and if they would not understand Moses and the prophets, they would not be convinced though one rose from the dead. Nor will anything convince them. These people, utterly deaf to any appeal, will inevitably shut their eyes to reason, and rush blindly

on to ruin. Such is the fate that awaits these national Christian churches. Blinded by prejudice, swelling with pride, egotism, vanity and disgusting arrogance, they are a stench in the nostrils of God, and He will spew them out of His mouth. He has virtually done this already. The revelator makes plain their true condition in his description of the Laodicean church, which was simply a description of the last, or end of the gospel church. The history of the church was divided into seven different periods, called by the names of seven different churches in Asia Minor, and showing the condition of the church in each of these seven different periods of its history. The last church described being the last period of the gospel church before the judgment church or everlasting gospel should begin. This lukewarm, proud and corrupt church must be spewed out before a perfect condition of things can obtain.

The unavoidable inference from your discourse is that there is no punishment after death for sins committed in the world during life. Now, this certainly surprises me, for the most effective work I was ever able to do in the ministry, while on Earth, was accomplished by forcibly presenting the doctrine of future punishment, and holding up to the view of the unrepentent the awful sufferings of those consigned

to eternal torture in a lake burning with fire and brimstone. Of course, it was my custom to say that no one supposes that this will be a literal lake of fire and brimstone, but the suffering, whatever it may be, will be equal to that in such a lake. Then, I talked of the everlasting fire prepared for the Devil and his angels. And "these (the wicked dead) shall go away into everlasting fire, and there shall be weeping and gnashing of teeth." I implored the sinners to flee from the wrath to come, before it should be everlastingly too late. I pictured the awful suffering in hell, the glory of Heaven, and begged them to turn in with the overtures of mercy, and seek the salvation of their immortal souls. All this I did in honesty for years and, at last, I died and awoke in Heaven to learn, to my profound surprise, that I was wrong in nearly everything I taught, and that I had urged the most absurd errors as reasons for accepting my teaching. Now, I do wonder how the scriptures, which I always understood to teach punishment after death for sins committed during life, can be made to teach anything else?

It has been no part of my purpose, in this conversation, to assume the functions of a commentator, and undertake to expound all the Bible. That would involve the consumption of

a vast amount of time and talk. My object now is only to so far correct your mistakes as to enable you to form a more just conception of the exalted and glorious character of the great and holy Deity, the gracious Lord God Almighty, who is the embodiment and perfection of goodness; to relieve your mind of errors derogatory to His pure, true, holy and exalted character, so you would be the better fitted to venerate and honor and glorify His great name. But, as you especially request it, I will take up a few passages and show you how egregiously Earth's great expositors have misunderstood them. However, before doing so I will call your attention to this fact, that of all the writers in the Bible a very few have said anything that could be construed as teaching such a doctrine as future punishment. Whereas, if it had been known to be the true doctrine, it should have been the burden of all their talk. Now, I believe eleven passages in the whole Bible are relied on to prove this doctrine; yet, if it were true, we ought to expect to find it clearly stated about as many hundred times—certainly several times by every inspired writer. As many persons in olden times might never have access to more than one book of the Bible, if that book said nothing about future punishment, how should those know anything of the necessity of escaping it? Let

us see one of those dreadful passages supposed to teach it. "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." This passage is elliptical, and, with the ellipsis supplied, it clearly affirms that men are able to kill the body in hell, but are not able to kill the soul in hell. Thus, "fear not them who kill the body in hell, but are not able to kill the soul in hell; but, rather fear him who is able to destroy both soul and body in hell." They are not able to destroy the soul, but God is able to destroy the soul in the same hell that men kill the body in. If the soul can be destroyed at all, it is not immortal. If the soul is not immortal, there can be no future punishment, for that is simply the punishment, after death, of an immortal soul. As men killed the body in the same hell in which God could destroy the soul, it follows that this hell was on Earth, and no condition of a future state of existence is referred to.

I never understood this passage taught, that the soul was destroyed or punished in the same hell where men killed men's bodies; nor do I see how this passage is made to teach that; if it does teach it then it certainly is a stronger argument against than for future punishment.

By supplying the ellipsis as I have in the

sentence you will at once see how it teaches that men kill the body in the same hell that God can destroy the soul in. Observe, the language is: "Fear not them who kill the body (in hell, Gehenna fire), but are not able to kill the soul (in hell); but rather fear him who is able to destroy both soul and body in hell (Gehenna fire). Now this hell, or Gehenna, was that fire which burned day and night in the valley of Hinnom, just outside the city walls, and was used to consume the offal of the city. It had formerly been called Tophet, and was utterly detested by the Jews as a place where human sacrifices had been burned on the altar to heathen idols. It was this that Jesus referred to when he said that men can kill the body in this hell, but cannot prevent God from resurrecting to life the spirit of such; rather fear God, who can also kill the body in this same hell and then, declining to resurrect the spirit to life, would also destroy the soul.

Well, well; I never saw it so before. But, what about those passages in Revelations which say, "The wicked have no rest day nor night, and the smoke of their torment ascendeth up for ever and ever." And, "they shall have their part in a lake that burneth with fire and brimstone."

They are very easy to understand, when

viewed from a proper standpoint. No rest day nor night; this is in a world where there is day and night. It cannot be in Heaven, for there is no night there. It cannot be in hell, for there is no day there. It must be on Earth, the only place where there is day and night. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, and he shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up forever and ever." Both the Jewish *ever* and the Christian *ever*, or during the Jewish age and the Christian age respectively, and that only "And they have no rest day nor night, who worship the beast and his image." The beast here would mean the Roman church; his image means the English church, or, in its widest and truest sense, Catholics and Protestants of all kinds. Not, that there is not a single one of them who has any rest, but, taken *en masse*. They are writhing in torment all the time. Some of them are always afflicted with sickness, sorrow, pain and woe, so it can be truly said, They have no rest day nor night. But this refers to any *man* who worships the beast or his image, at the time he is so worshipping. There is no *man* in heaven, it cannot be there. There is no man in hell, it cannot be there, Men live on the Earth only, and only on the Earth do they

worship the beast and his image; and only on the Earth do they have no rest day nor night.

It is said this lake of fire is the second death; and that must certainly be after they are raised to judgment, is it not?

It is said the beast and the false prophet were cast alive into the lake of fire and brimstone, not that the immortal souls of the wicked dead were, for nothing is said on that subject. They were cast *alive* into the lake of fire. How long do you think they would remain alive in such a lake? They lived on the Earth, and were cast alive into the lake, the lake must be on the Earth also. To settle this matter, let us see what the beast and the false prophet were, and what became of them. Not to be tedious, I will say the beast was the Roman religion,—litterly, Rome, or the Roman empire. Rev. 13:1. "And I stood upon the sands of the sea, and saw a beast rise up out of the sea. having seven heads and ten horns, and upon his horns, ten crowns. This is the empire of Rome, and the system located there is the system called the beast. This system, or church, was cast alive into a lake burning with fire and brimstone. Suppose now that the revelator, who had known of wars carried on only with slings, spears, darts, swords and like arms, was shown a vision of a modern battle like Waterloo, the destruction of Moscow,

or any great modern battle, and heard the sound of cannon, the rattle of musketry, saw the flames of fire belch forth, the smoke ascend, and smelled the burning brimstone or powder. By what more appropriate name could he call it than a lake burning with fire and brimstone? Such is what John saw, and such is what he called it. The live beast, the fudal Romish system, was killed in this lake during the Napoleonic wars. That is what is meant by the beast's being cast alive into a lake burning with fire and brimstone. It has nothing to do with anything outside of the world. The false prophet is the Mohammedan system, and its destruction likewise is mostly accomplished by modern warfare. The same fate awaits that old dragon, heathenism. This I think sufficiently disposes of all that class of scripture.

But why or how can this be called the second death?

When so called it is applied to persons. "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone which is the the second death."

Why the second death?

Let us see. Suppose a person should die

once; that would be the first death, would it not?

Most certainly it would.

Well then, suppose he should die again afterward; that would be the second death, would it not?

One would reasonably suppose so.

Very well. We nowhere read of more than two deaths; namely, the spiritual and the natural. Now, the Savior said to the wicked, "Ye are already dead, dead in trespasses and in sins. If they were already dead, they must have died. They had not died the natural death, so they must have died the spiritual death; and, as they died this death first, it must be the first death. So the natural death is the second death, or, the lake of fire and brimstone. So it was with the beast, so it was with the false prophet, so it is with all liars, etc. So it will be with death and hell. "And death and hell were cast into the lake of fire. This is the second death." Now, as the second death is the utter extinction of life, so it will be the utter extinction of death and hell. Hence, this scripture teaches, not the eternal punishment of men, but the eternal extinction of punishment—just the very reverse of your understanding of it.

✓ But, are all the passages supposed to teach future punishment thus easily shown to teach

the opposite of it, or the impossibility of it?

I think these are, perhaps, the most difficult to understand correctly of any of them; but do not suppose that I have exhausted the evidence of this being their true meaning. I have exhausted the time I wish in this conversation to consume on this line of thought. I hope I have made the matter sufficiently plain to enable you to pursue a further investigation of the matter by reference to the Bible. I am satisfied that no other subject will so well repay your trouble as the pursuit of this theme, basing your investigations upon the principles I have supplied you with. Of course, as you proceed, very many ideas most beautiful and surprising, not set forth in this talk, will develop themselves with most pleasing effect on your unfolding mind. The grandeur and glory of God's exalted goodness, the majesty of His gracious presence, the boundlessness of His loving kindness, the magnitude of His plan of salvation, the glory of its accomplishment and numerous other great and almost incomprehensible ideas and objects of His will dawn upon your mind and thrill your soul with the ecstasy of delight. I would not wish to deprive you of the happiness of making the grand discoveries yourself as it were, by presenting a fuller and clearer solution of any or all of these great questions; but these are ma-

ny not touched upon in this conversation which might, if deemed desirable, be brought out in a future talk. The difference in the amount of sin and corruption prevailing in the different religious systems of the world is so infinitesimal that, when examined through Heaven's microscope, it is found to be wholly imperceptible. Hence, that these systems must be utterly destroyed is as certain as the existence of a just and impartial God. Yet, in the Christian system occasional individuals are found sufficiently void of prejudice, vanity, pride, arrogance, egotism and worldly wisdom to render them capable of being recruited for the army of Heaven. So far as these great national religious bodies are concerned, they are known in Bible language as the Dragon, the beast, the false prophet and the image of the beast, and are the abomination of desolation in the eye of God, and the most infernal of all things. These accursed systems of diabolism, heresy and inhumanity, demand annihilation more than does all other known evils, and their fate is as well assured as the immutable decrees of the Infinite One can make it. Their damnation lingereth not, and their eradication of a long time slumbereth not. The Savior said, My kingdom is not of this world; my kingdom cometh not with observation; my kingdom is within you.

Will you kindly tell me how these texts are to be harmonized with the idea that he shall have a literal kingdom here on Earth to be inhabited by men, women and children, living in houses and on lands, earning their living similarly to what they have always been doing? How, under these circumstances, can it be said that his kingdom is within the people?

The kingdom of Christ is the dominion of love. When he says, My kingdom is within you, he means, When my kingdom exists on the Earth its subjects will be so completely filled and permeated with the eternal and immutable principle of the love of goodness, the love of each other, the pure and holy love of God, that all indication of government will have passed away. There will be no army, there will be no navy, there will be no police force, there will, in a word, be neither civil nor military officers, and no visible government whatever. "My kingdom cometh not with observation;" that is, it cannot be seen as the kingdoms of men are seen. The paraphernalia of government will not exist. So, of course, it will not be seen. Everybody will be perfectly good, thoroughly honest, stand upon an absolute equality, and there will be no need of any government more than shall be exercised by the glorified saints, who will associate freely with the people, exer-

cising a watch-care over them that shall secure them against all danger; as it were, "bear them up lest at any time they dash their foot against a stone." That is, the Lord Jesus Christ, and the saints will conduct all the government there will be, but, as a government it will be invisible. The language, "My kingdom is not of this world," simply means that his kingdom is of a righteous world, and not of that wicked one in which he was then living. That is, it was not of the gospel world, or *ever*; but of the world to come, or of the world, or *ever*, which shall come as soon as the gospel world has ended. These *worlds*, *evers*, or *ages*, succeed each other as one day succeeds another, and there are three of them, as yesterday, to-day and to-morrow. These three span the entire existence of mankind on Earth, and there is no reason to suppose that his existence will ever cease. It would be surprising if, after the expenditure of all the force and energy required to prepare the Earth for a perfect existence, and that perfect existence having also been secured by the expenditure of ages of time, it should be allowed to be snuffed out like a tallow dip.

Ah! I think that would be surprising, indeed. I have met in my studies of the scripture an expression in particular which I never

could quite satisfactorily understand. I am disposed to ask you what it means. The passage is this: "That he might be just and the justifier of him who believes on Jesus." This seems to me to refer to God the Father, and speaks of the possibility of God's being just, and yet permitting the believers in Christ to do a thing which they would have no right to do if they did not believe in him. But exactly what that thing is, or how believing in Christ should enable God to be just and permit it to be done, I am at a loss to know.

This is quite easy to understand, but it reaches clear back to the beginning of the gospel system. So, we shall have to go back to find its solution. God made to Abraham that wonderful oath, "That to thy seed after thee I will give all the land thou seest for an everlasting possession." Now, the Jew verily believes that this promise embraces all the descendants of Abraham, and that God is bound by it to give this land to them. The Christian system taught that the Gentile, who was not a descendant of Abraham, if he believed on Christ, might take this identical land which God had sworn to give to the seed of Abraham, and appropriate it to his own use without the consent of the Jews; and that God could be just, and yet acquiesce in (what they call) this robbery.

How can God be just and justify these Gentiles in taking this Jewish property without their consent?

The answer to that is this: The Jews entered into an agreement with God, the terms of which agreement were that they would keep it, and, by so doing, take the land; but any of them failing therein would forfeit both land and life to those who should keep the agreement. Now, Jesus was the only one who ever kept this agreement; and by so keeping it, he gained all the land, and God gave it to him, and when all the property had been turned over to him, he was at liberty to do what he pleased with it. He pleased to divide it with any or all who should acknowledge him as its rightful owner. He could give it to no other, nor could any other receive it from him, for the plain reason heretofore given. But, it must not be supposed that Jesus will give eternal life nor anything else to any one who thinks Jesus does not own it, or that he has stolen it, Jesus owns this property, and God can be just and justify the Gentile (to whom Jesus has given this property) in taking it. The Jew is mistaken in supposing that he, as a son of Abraham, has now any claim whatever to this promise of God. The Jew failed to keep his agreement with God, forfeited his claim, and it went to Jesus. Jesus

gives it to the Gentile, and the Jew has no right to object. Again I say, God can be just and justify the Gentile believer in taking the property that God had sworn to give to Abraham's seed for an everlasting possession. This seed of Abraham is the Christ; the land and the life are now his, and he gives it to whom he will. "For God so loved the world (not the Jews) that He gave His only begotten son that whosoever believed on him might not perish, but might have this land and this life."

There is one thing I have been thinking of, and should like to ask you about. You have frequently spoken of Paradise as a place yet to be developed. Now, there is one passage that has led me to suppose that Heaven is Paradise; and, that it, of course, always had an existence. That passage is the reply of the ever-blessed Savior to the thief on the cross: "To-day thou shalt be with me in Paradise." How can that passage be made to harmonize with the fact that there was no Paradise at that time?

I am glad to see that you quote the passage correctly, which you do, except that the word "to-day" belongs to the preceding sentence. Jesus said, "Thou shalt be with me in Paradise." Earth's people not unfrequently have it, *this* day,"etc. Now if it read the latter way, instead

of the former, a great difference would be made as to its meaning. But by examining the context and applying a little common sense, we are enabled to see the meaning. Let us examine briefly the statements made by each of the three evangelists who refer to this matter. Matthew says, "Then were there two thieves crucified with him; one on the right hand, and the other on the left. And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise, also, the chief priests mocking him, with the scribes and elders said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe on him. He trusted God; let Him deliver him now, if He will have him, for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth." Mark's account is very brief, thus: "And with him they crucified two thieves; the one on his right hand, and the other on his left. And they that passed by railed on him, wagging their heads and saying, Ah! thou, that destroyest the temple and buildest it in three days, save thyself; come down from the cross. Likewise also the chief priests, mocking, said

among themselves with the scribes, He saved others, himself he cannot save. Let Christ, the King of Israel, descend now from the cross that we may see and believe. And they, that were crucified with him, reviled him." Neither of these Evangelist say anything about the repentance of one of these thieves. It is fair to presume that, if there had been very much importance attached to this case of death-bed repentance, it would surely have been noticed by all the writers recording the thrilling scenes of the crucifixion. Luke is the only one who speaks of it; we shall see what he says: "And one of the malefactors, who were hanged, railed on him, saying, If thou be the Christ, save thyself and us. (And this gives away the animus of the whole matter). But the other rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." From all this it is apparent that, during the hours he hung there, he was the object of much ridicule. All had their minds impregnated to a greater or less degree with the idea of his being the Christ. They had no thought that the Christ could die. Their idea was that the Messiah would assume the throne of his father David, and of his kingdom there would be no end. This could not

possibly be if he could die, or should die. So they regarded his crucifixion as a test of his Messiahship, and thought if he were the Christ he would come down from the cross, and thus saving himself, convince them, that he was the Christ. Having descended from the cross and being accepted of all the people, he would immediately ascend his own throne, drive out the Romans, and set up his kingdom. Those who hoped that he might be the Christ, were all anticipation, expecting to see Elias come, or else, without Elias or anyone else, to see him quietly and majestically descend from the cross in such manner as to leave no doubt as to his being the Christ. The same idea animated the so-called repentant thief. Think of the excruciating torture they were suffering while hanging there, and know that only one wish could spring from that suffering, the wish to be taken down from the cross. Neither thief nor any one else, had any thought of that kind of repentance which the church expects of its converts. They had never dreamed of such a thing. And even if they had thought it, no such repentance was possible until after the atonement had been made by the death of Christ. This feature of theology was at that time unknown and unheard of. Hence, this thief had no idea of repenting. Jesus had no idea of forgiving any of

his sins. But Jesus realized the situation of this thief, appreciated the dreadful pain and suffering he was undergoing. He did not want to add to his sorrow one pang, but he knew that he had made an impossible request. He had said, "Lord, remember me when thou comest into thy kingdom." He made this request on the supposition that Jesus would immediately come down from the cross and come into his kingdom. Then the Roman authority would cease, and he hoped the new government would begin its administration by issuing pardons. In that event he wanted to be remembered. In other words, his request amounted to this: "Now, Lord, you will soon descend from the cross, and when you do, your authority will not be disputed. Please take me down also." All the thief asked for or thought of was to be relieved of the excruciating torture he was suffering. Why will not men take a natural, common sense view of this thing? Jesus, in the profound compassion of his loving heart, to avoid adding one pang to his suffering, gave him an evasive answer; one that he could interpret to mean just what he wanted it to mean. It would leave him in doubt as to whether or not he rightly understood it, and leave him to hope to be taken down from the cross as long as that hope could do him any good. When it could do him no more good, as death should wind its

fatal coil around him, he would then understand it as a promise of happiness in a future world. And, however he should understand, it would confer the greatest blessing on him that Jesus could possibly then bestow. Expressed in the language he used, it would be true. Jesus answered, "Verily, I say unto you to-day, thou shalt be with me in Paradise." That is, I say, to-day to you, truly, thou shalt be with me. Not that Jesus and he would that day go into Paradise. Jesus knew there was no Paradise, and He knew that centuries must pass before there would be one. The thief rightly thought he meant in his kingdom by "in Paradise," and the thief earnestly hoped he might not be mistaken in thinking that Christ's kingdom would immediately appear. It would seem unnecessary to multiply words to show that these are the facts in the case. However, we will look at what became of them, and see how far off the truth the commentators have been. The day ended at sunset. In the evening before that time, Jesus had exclaimed, "It is finished," and had expired. The thief had not yet begun to die. Jesus died on the day in which he was crucified, and on that day he went to hell. That may sound a little strange, but it is true, nevertheless. "Thou wilt not leave my soul in hell, nor suffer Thine holy one to see

corruption." This prophecy refers to the death and burial of the Christ, and affirms that he would die and go to hell; but that he would not be left there long enough to admit of his body's seeing corruption. That is, he would be resurrected before his body should decay in the grave. The thief did not die on that day, he did not have the satisfaction even of going to the same hell that Jesus had gone to. Quite otherwise. When he died he went to hell fire; that is, he was carried down to the valley of Hinnom, and burned up in hell fire along with the other offal of the city. While he was burning in hell fire, Jesus was resurrected from the hell he had gone to, and appeared to Mary; and, later on to many others. On the evening of that Sabbath, the twelve had secreted themselves in an upper room for fear of the Jews, not knowing how soon they might all be arrested for complicity in the treason for which their leader had just been executed. The doors and windows were securely fastened, and they were eating their frugal meal in silence and dread, when suddenly, unannounced and unushered, there stood before them a stranger. How did he get in? Was it an apparition, or was it some dreadful scheme for the arrest of the party? Had this nocturnal visitor been concealed in the room to hear their talk, and collect evidence as a detective

with which to convict them of the crime of treason? When he thus suddenly appeared, great fear fell upon them. "They were terrified and affrighted and supposed they had seen a spirit." It must be borne in mind that these writers express in the fewest words only the leading ideas, leaving the rest to the imagination. These statements prove just what they were intended to establish, namely, that there were none of the disciples that expected ever to see Jesus alive after having seen him dead; and no man's astonishment could now be nearly so great as theirs was, if, three days after burying some dear friend, he should be locked up in his private room, sure that he was entirely alone, and should be suddenly confronted by his dead friend whom he knew he had helped to bury three days before. So we see that Jesus had risen from the dead while the thief was consuming in the fire of hell. Neither of them had gone to Paradise yet. Jesus had, a little while before and on that same day, said to Mary, "Touch me not, for I am not yet ascended to my Father." When Mary saw him, and realized that it was really and truly her blessed and beloved Lord and friend actually alive again, she could not restrain her surprise and joy, and in the ardor of her rapturous delight, she rushed upon him to embrace him as she would a

lost and loved child whom she had sought, and suddenly found. Jesus remonstrated with her, giving as a reason why she should restrain her affection within reasonable bounds, that he had not yet ascended to his Father. If she had had time to think, she would have known that, for if he had ascended to his Father he would not have been standing on the ground before her. This sufficiently shows that Jesus and the thief did not die the same day, did not go to the same place, Did not certainly go together to Paradise, since there was no Paradise. They have not gone to Paradise yet, for there is no Paradise yet. Jesus has gone to Heaven to prepare a Paradise. And when it is prepared, he will raise that thief from death, restore him to life in that Paradise. Jesus will be there with him, Jesus, the King; the thief, a subject. This cannot occur, however, until the second resurrection, since the second resurrection restores to life those who have been sleeping the sleep of death since they died. But, this is a matter of the future, known only to God. We can tell nothing about it, unless we can find in revelation some statement that will enable us to know. All that I have been able to learn from that source leads me to think that it is God's purpose to perfect the Earth into a Paradise. That is, to send Christ and all

the Christ power to Earth to interpose them between Satan's forces and mankind, thus removing the sin-inspiring influence from the human race. This would be equivalent to entirely changing human nature. It would utterly annihilate the doctrine of total depravity, and lead to the doctrine of human perfection. Thus Satan, and all sinful influence removed, the human race would gradually, but rapidly, progress to that state of perfection, so often foretold in sacred Writ, "When Christ, who is our life, shall appear, then also shall ye appear with him in glory, to the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. Unto them that look for him, shall he appear the second time without sin unto salvation. For, by one offering he hath perfected forever them that are sanctified. Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. For, in him dwelleth all the fullness of the God head bodily. And ye are complete in him, who is the head of all principality and power." Thus, you will see, Paul has exhausted language in trying to teach the glorious consummation of all things, when God shall be all in all. And sin shall be no more.

Oh! what a glorious achievement! When all will be God, when again there shall be in all the universe nothing but *God*. God is the perfection of goodness, and when all intelligent nature, when all intelligences shall be perfectly good, the fullness of the Godhead dwelling in them, then *all shall be God*, "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away.

I recall a remark of yours made sometime ago, in which you conveyed the idea that God first devised all his plans for the reduction of Satan to obedience, and the utter annihilation of sin and wickedness, and that the item of time entered into his computation. So that he had fixed a time when each of the different parts of his work should be accomplished. Now, what I should like to ask is, Is there anything in revelation which would indicate the time of the accomplishment of any particular subdivision of his work, so that the careful, earnest, and unprejudiced seeker might, with any degree of certainty, determine the time, either before or after the fact?

Inspiration is the draft, or record, of God's plan; and it contains all there is of it. If men could understand it as God understands it they would also have known the end from the beginning.

But, if this could have been, then Satan might also have known, and knowing, he might have defeated God's purposes. He would then not have been reserved in chains of darkness in hell, for all there is of these chains of darkness is the fact that God has kept His plans so hidden from Satan, that he has always found out what going on just in time to give it a shove, thinking he would annihilate it. He has in fact only pushed it on to the right track which it would have missed if Satan had not come up just in time to set it right by lopping off some of its superfluous growth. Satan has done this through the agency of a Voltaire, a Thomas Payne, a Robert Ingersol, and a host of others, sent into the arena by Satan, but utilized of God for the tearing down of error which the creeds had sought to enforce on man as truth.

Then, these dreadful atheists, infidels and deists, against whom the church so relentlessly hurled its anathemas, were not such monsters after all.

By no means; "God makes the wrath of men to praise Him." It was fully as important to tear down that which ought not to have been built, as it was to build that which had to be torn down. They were indeed immeasurably better than the anathematizing church; for when they had said their say, they left the peo-

ple to make what they pleased of it; while the church, unable to successfully meet them in the arena of debate, resorted to violence, cruel persecution, employing the stake, the knout, the lash, the inquisition, fire, sword, and every device that their diabolical ingenuity could invent to compel the acceptance as truth of the most preposterous errors, by men who knew them to be thus absurd. But, as to the matter of time as indicated in the inspired word, the prayerful, careful seeker may, after the events have transpired, and sometimes even before they transpire, locate with reasonable certainty the passing moment which God had fixed, as the time when some important event, in the execution of the plan, should transpire. At all events, whether man can locate them or not, they exist. The difficulty in locating them may be illustrated in this way: First, men are generally looking for something novel and marvelous and, in this way vastly greater than is to take place. They fail to recognize in the commonplace events of everyday life the execution of the great plan of the Almighty, and not seeing what they look for, they deny that anything of importance is transpiring. Again, time moves forward in a perfectly natural way, like the hands on a clock face, slowly and steadily passing the figures on

the dial without the slightest unnatural jar or discord that should attract the notice of a busy world. So when men read the graphic descriptions of these events as portrayed in the imagery of the prophetic writers, they immediately locate the scene in heaven, or hell, or in some other far-off, out-of-the-way place, and fancy that the prophecy is to be fulfilled there. This is no more absurd than their other fallacies. For example, when they read "There shall be no more death," that's in Heaven, they say; not discerning that there never was any death in Heaven, and therefore, it could not be said there shall be no more death there. Again, they read, "Then shall he say unto them on his left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his angels;" and immediately they say, these words are addressed to the immortals soul of the dead sinners, seeming not to notice that the parties spoken to are living men on Earth, and not sinners dead and under the sod. Persons are spoken to, not immortal souls. That this denunciation is leveled at men and not at souls, is clearly seen by looking at the beginning of the statement: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."

Not, all immortal souls. Nations are people, not souls. The living people on Earth are the ones referred to. If the dead were meant, they could not be thus gathered together, for these events transpire before the resurrection. But, perhaps you would like to know what is meant by the everlasting fire. Simply death and suffering connected with life and death.

But this is called everlasting fire. Death is but the work of a short time at most. How could that be called everlasting?

Observe that it is the fire that is everlasting, not the individual. You may have an everlasting fire in your stove by putting in additional lumps of coal before the former ones are burned up; that is, by continually feeding the fire, it will be everlasting, though each separate lump of coal might burn up in a very short time. So it is with the everlasting fire spoken of in the scriptures. It is continually being fed with additional sinners, so before one lot are burned up, enough others are thrown in to keep the fire burning; for, the entire *ever* referred to, which in this case was the gospel *ever*, That is, the Bible divides time into two *evers*. The ever before Christ and the ever after Christ, till sin shall be removed. While these evers are in progress, sin prevails and men die the natural death, which is the second death,

the lake of fire, the everlasting fire. This is to destroy sin and Satan by converting wicked men and devils from their errors to truth and righteousness, or letting them die in their sins to be reserved for judgment. But the scripture says those on his right hand shall go away into everlasting life. This means that the one set shall die, and the other live. The scene is laid at the coming of Christ, at the beginning of the end of sin. For "Jesus shall appear a second time *without* sin unto salvation." That is, Jesus will come a second time, abolish sin, and introduce salvation or life. So those on his right hand, being men living on Earth, will go away into everlasting (salvation from death) life, or they will never die, for death will be no more. But they will be translated to heaven without death, for death will be superceded by translation. Men, women and children will still live on Earth, but will have everlasting life; that is, they will never die, for "there will be no more death." Again we have reached the ultimatum of all things when God is all in all.

But will you give me an example of some important event in modern history which has marked the beginning of some new order of things, and which, though it has escaped the observation of the busy world, was, as it were, one of the important figures on the dial of the

time over which the hand unnoticed passed.

There are two great eras, or ages, in the world's history which received the attention of the prophets; and while neither one of them began suddenly, nor by any great disturbance so as to attract attention, yet, inspiration has made them the theme of almost all its attention. This shows that the great works of God are so insignificant in man's estimation that they attract not his slightest notice; or, that he attributes them all to his own doings, and utterly fails to recognize God in them at all. However, God is none the less in them, for all man's doings are first designed of God. Man, as an ignorant puppet, carries them out, and fancies to himself that he is somewhat, and indeed he is; but he is somewhat of a different somewhat from what he thinks he is. For he is simply the victim of circumstances. He occupies a position to the great contending principalities of God and Satan very similar to that occupied by the Negro slave in the great war of the rebellion in the United States recently. He is a sort of contraband of war, the object of contention, the victim that is being ground to powder between the rollers of the great mills of the Gods. And nothing should so possess him as the desire to know when the beginning of the end of this grinding is to take place. In order to be the

better understood, I will go back and briefly glance at the two great divisions of the plan of salvation known, the one as the *ever* of the law, and the other as the *ever* of the gospel; or, as the law plan and the grace plan. These two divisions of the one plan were to be of equal duration, and if we knew just how long the law lasted before it was superceded by the gospel, we may also know when the gospel would be superceded by the judgement. The ending of the law dispensation was gradual and the ending of the gospel dispensation will be gradual. When the law ended, the gospel had made really no preceptible start; when the gospel ends, the judgement may possibly have made little or no greater start. But the votaries of the old law, the Jew, has not yet recognized the gospel. Possibly the votaries of the gospel may, in like manner, never recognize the judgement. And so, while God has, for centuries, been saving Gentiles through the gospel, the Jew has never seen it, but has been dying all along down these centuries without knowing there was any salvation. The Christian in like manner may reject the everlasting gospel, refuse to recognize the existence of the judgement and so die and go away into everlasting fire, be placed on his left hand for want of a willingness to grasp the situation, or to observe

the signs of the times. These things are future and we can only read the future by the past. God had specifically set forth certain great events in human history which should be recognized as land marks by which to determine how far the great work had progressed. The greatest and most surprising of all these land marks, have been passed without being noticed by men, because men located the events described in the wrong *ever*, and supposed the prophecy fulfilled before Christ's first coming, instead of before his second coming. To understand this matter, a fair knowledge of the history of the Jews during the gospel *ever*, must be in possession of the student. I shall not attempt a careful recital of it for I am not reciting Jewish history, and it is easily accessible to any of the Earth's inhabitants. But I will say that every plague and curse pronounced upon them by Moses, was visited upon them, first, during the Mosaic *ever*; and, second, *or its double*, was visited upon them during the gospel *ever*. That their sufferings have been simply indescribable and unceasing during these *evers*. They are meeting with a similar experience even now in Russia. And here I will stop to pronounce a dreadful woe upon the Russian Government, for God will visit them with a whirlwind of destruction. Their judg-

ment of a long time lingereth not, and their damnation slumbereth not for all the calamities that their wicked avarice has led and is leading them to perpetrate upon God's own people. It is God's determined purpose to deliver this people; and if Russia will not let them live on her soil, nor let them go hence in peace, then Pharaoh's destruction was as a zephyr to the whirlwind that will sweep Russia, as an empire, from the map of the world. The mutterings of that mighty storm are already heard on Earth. We will return now to events that are passed with a view to answering your question. I will say that this deliverance of the Jewish people has been clearly set forth by Isaiah; and the time when it should begin and be accomplished in the old Roman Empire, or that part of the empire lying in Europe, is clearly marked by events of transcendent importance. I will remark that while the decree of emancipation would be instantaneons, still, its execution would be gradual. The prophetic history of these great events is given simply to indicate the beginning of the end of the Jewish *double* or second *ever* of suffering. It marks the dawn of a glorious day, the like of which the world never before saw; which day will rapidly develop into the perfect day—not only of Jewish deliverance, but of universal righteousness.

Isaiah says: "For the Lord will yet choose Israel and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the House of Jacob, and the people shall take them and bring them to their place; and the House of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives whose captives they were, and they shall rule over their oppressors." Now, he has told us what God will do for Jacob. God has not done it yet. If the prophet is right, this thing, whatever it be, is yet to be done. The language cannot be taken to mean other than that Israel is to receive a great blessing from the hand of God, and is to be liberated from suffering and bondage. In order to get a clear and reasonable view of this matter, we are bound to admit the existence of a God, who has a work on hand and a plan for its execution, embracing the co-operation of parts of the human race with himself. In order successfully to enlist the help of mankind in the execution of His plan, it is necessary to communicate to them the plan; to satisfy them that that communication is true, it would be requisite to mention some of the more important events embraced in the plan, and indicate the time when they would be caused to transpire; so that when they took place the

people, noting that fact, would be **confirmed in** their faith and caused to labor with greater energy in the good cause, feeling that they had the help of the Infinite and the certainty of success. But, if we admit this, we must look for some sort of record of the more important events. Such a record would be history written before it took place, it would be prophecy. Now, if prophecy is anything, it is such a history of some of Earth's great events which can be deciphered and understood by some of Earth's students. If this is so, we should naturally expect to find the greatest and most startling events of history all along down the ages mentioned in prophecy. And now, accepting this view of the matter, I will recount to you a few of the incidents in the most remarkable part of Earth's history, and see whether or not they have been noticed by any of the prophets. At a time when an entire change of dispensation is about to occur we, of course, should expect the prophets to indicate its approach by recording a history of some event occurring just before it. Inspiration indicates the Divine purpose to be to complete the work of salvation in three distinct divisions: First, under the Father; second, under the Son; and third, under the Comforter (Paraclete). These are the three *evers* of human existence. The first *ever* before Christ, the second *ever* af-

ter Christ and before the judgment, or world to come, and the third *ever* the judgment. Or, first, the law; second, the gospel; third, the everlasting gospel. Now, the first of these, the law, was ushered in by the thunders of Sinai, the pillar of fire by night, the pillar of cloud by day, and by many other signs and wonders. The second, the gospel of Christ, was likewise introduced by many miracles, and was the subject of prophecy all adown the Jewish *ever* from its great enunciation after the law of agreement had been broken at Sinai, by making and worshipping the molten calf. This wonderful prophetic promise of their Messiah is in these words: "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me (Moses); unto him ye shall harken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken what they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not not harken unto my words

which he shall speak in my name, I will require it of him." Now, if the two first evers were ushered in by such wonderful demonstrations, and if both of these evers were evolved simply to pave the way for the one great ever of Christ's Kingdom, would it not be surprising if that kingdom were introduced without the slightest prophetic indication of its approach or of its presence? Such a supposition is vastly more unreasonable than to interpret a prophecy as to make it apply where the blind leaders of the blind had not seen its application. A condition of things arose in France a hundred years ago that developed the most appalling complication of catastrophes that ever befell the human race. It was a most startling attempt to annihilate Christianity, to roll back the progress of the ages, to reinstate that old serpent the Dragon, on heathenism, in the worship of Reason, in the elevation of a most detestable harlot to be crowned Goddess of Reason. Such horrible insanity by a whole nation is unparalleled in history, and for pure and adulterated lunacy it emphatically eclipses the unutterable folly of the Jewish factions at the end of the first ever, or the destruction of Jerusalem; and, as this first ever was a matter of interest to the Jews only, its horrible ending fell on them alone. But, as the second ever was a matter of interest to the Gentile, or

dragon element, its horrible ending fell on those people. The first ever ended in a tremendous effort on the part of the Jews to re-establish their law system. The second ever ended in a desperate effort by the infidel dragon element to re-establish heathenism. These dreadful convulsions, with their appalling consequences, arose from the convulsive efforts of Satan, to hurl back the advance of Christianity and regasp his waning imperial sway. Now, as the Jewish bondage was to continue through both of these evers, its end must be reached at the end of the second ever; and it would be singular, indeed, if after all the prophets had prophesied concerning the Jews, they had been left with no means of knowing when this second ever should end. Let us look for a short time at the history of the great Napoleon Bonaparte and see what we shall find in it. When the awful French revolution to which I have referred had largely expended its force, there appeared in the arena this wonderful man of destiny—the greatest meteoric phenomenon that ever appeared in the political firmament. This wonder of wonders arose from nothingness and suddenly blazed across the political sky in unapproachable splendor and glory and just as suddenly sank into the abyss of oblivion, to be followed years later by his “*son and nephew,*” in the person of Napoleon III, who

shone in less splendor, but went out in equal darkness.

Were these men subjects of prophesy?

Undoubtedly they were; and the aim of the prophet was thus to mark the end of the second ever, the liberation of Jacob and the restoration to Israel of the rights of men. "The Lord will have mercy on Jacob, and will yet choose Israel, and it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Rome (Napoleon Bonaparte), and say, How hath the oppressor ceased, the golden city ceased." The greedy quality of Napoleon's character is well established. When about to invade Italy, he addressed his army in these words: "Soldiers, you are naked and ill-fed. I will lead you into the most fruitful plains in the world. Rich provinces, great cities will be in your power. There you will find honor, fame and wealth." In this announcement, says a historian, is the key to the history of Europe for the next twenty years. He remorselessly took everything he wished, after levying heavy direct taxes on a city or municipality. "From the outset it had been contemplated to make the invasion of Italy profitable. Contributions were levied so

rapaciously that, in the duchy of Milan, where the French had professed to appear as brothers and liberators, a rebellion against them soon broke out which Bonaparte suppressed with the merciless cruelty he always showed in such cases. He kept the promise of the first proclamation. He made the army rich." "From this moment," writes Marmont, "the chief part of the pay and salaries were paid in coin." "The Lord hath broken the staff of the wicked, and the scepter of the rulers"

This language refers to both the first and third Napoleon, and portrays the situation as it is under the present republic. Then returning to Napoleon I, it defines him thus: "He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth." This is when Napoleon was a prisoner on the isle of St. Helena.

"Bonnie's away from his warring and his fighting;

He is now in a place, he can never take delight in,

He can sit down and tell of the battles he has been in,

While alone he doth mourn on the isle of St. Helena."

So some poet has expressed it. "The whole Earth is at rest and is quiet. They break forth into singing (as in the song just given); Yea, the fir trees (kings of Europe) rejoice at thee; and the cedars of Lebanon (rulers of Asia Minor, Egypt, and Turkey), saying, Since thou art laid down, no feller has come up against us,"

they having in mind his monstrous expedition to Egypt and Syria. This is one of the anomalies of history. What could Bonaparte want in Egypt at such a time? has been the wonder of the world. But thus it became him to fulfil what was written of him by the prophet. This is the best answer that was ever given to that question. The prophet shows up his condition while in his living hell, St. Helena. "Hell from beneath is moved for thee to meet thee at thy coming. It stirreth up the dead (spiritually dead) for (against) thee, even all the chief ones of the Earth. It (their hate of him) hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" What did the kings of the Earth say when Napoleon was down to rise no more? If this language does not describe their astonishment and their joy, then what in so few words would do it? No man can say it plainer to-day than the prophet said it twenty-five hundred years ago. "Thy pomp is brought down to the grave, and the noise of thy viols." The grandeur of his courtly splendor was buried, and the magnificent, soul-inspiring strains of his courtly music were heard no more. Quite otherwise: "The worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O, Lucifer, son of the morning!" The heaven of his exalted military glory and unequalled political splendor. "Son of the morning." He should arise and flourish just at the end of the second *ever*, the end of the Roman Empire, for, although the Roman empire had ceased long before to wield any political influence, and its existence was scarcely recognized, yet it had an existence. The Encyclopaedia Britannica, vol, 17, page 210, says: "The battle of Austerlitz placed Napoleon virtually at the head of the old Roman empire, not only did it found the ephemeral Napoleonic empire by handing over Venitia to the Napoleonic monarchy of Italy, and Tyrol and Vorarlberg to Napoleon's new client, Bavaria; *it also destroyed the holy Roman Empire*, while it divided the remains of Hither Austria between Wurtemberg and Baden. In the summer of 1806 the Emperor of Austria (had this title since 1804) solemnly abdicated the title of *Roman Emperor*." Later on, Napoleon took the great iron crown at Milan and crowned himself *Imperial Cæsar of the Roman Empire*. He afterwards gave his infant son the title of King of Rome So his end was the end of Rome. "The conquest of Germany, achieved in little more time than had sufficed to Bonaparte ten years before for the conquest of Italy, put him

in a new light. He had already passed through many phases; he had been the invincible champion of liberty, the destroyer of Jacobinism, and the champion of order. Then the new Constantine, and restorer of the church; then the pacificator of the world; then the founder of a monarchy in France. Now suddenly in 1807, he stands forth in the new character of head of a great European confederacy. By the side of the Bonaparte princes there were the German princes who looked up to France, as under the Holy Roman Empire they had looked up to Austria. These were formed into a confederation in which the archbishop, of Mainz (Dalberg) presides as he had before presided in the empire. A princess of Bavaria weds Eugene Beauharnais (a son of Bonaparte's wife); a princess of Wurtemberg marries Jerome Bonaparte." Thus the Bonapartes were "joined with Kings in marriage," and Napoleon, himself, determined on the same thing. Having no heir by his wife, Josephine, he had been urged to divorce her and marry a princess, but demurred to do that for the time and thought to adopt the eldest son of Louis by Hortense (his wife's daughter). This child died suddenly of croup in the spring of 1807, and this occurring at the moment when he attained his position of *King of Kings*, probably decided him in his own mind to proceed to a

divorce. Arrived now at the pinnacle, Napoleon paused as he had paused after Marango. We are disposed to ask what use will he make of his boundless power? The year 1810 is occupied with his heightening of the continental system, and the annexations which it involved." There now ripened in Napoleon's brain a grand and overpowering scheme. He saw himself, in his own imagination, riding toweringly high on the topmost crest of the eternal wave of imperishable fame and glory. He longed to go higher, and contemplated the subjugation of Russia, the conquest of Brittain and the universal unification in one empire of every foot of Europe; and then—well, to bring this about, he felt that he must have associated with him at least one man on whom he could depend as on himself, and who might act as regent, managing civil affairs while he carried forward the conquest. He sought that man in his brother Lucien, whom alone he thought he dared trust. He went to him, communicated his plans, and promised Lucien the elevation to glory of which his most exalted aspirations had never dreamed. The giddy height was too great for Lucien. Appalled, aghast, he fainted away from the proposition and declined to second his brother's boundless ambition. Napoleon chagrined, disappointed and discouraged, returned to undertake the subjugation of Russia

without Lucien's help. "He himself regarded it as the unfortunate effect of a fatality, and he betrayed throughout an unwonted reluctance and perplexity." "*For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High.*" Well, did he get there? What does history say? What does the prophet say? History replies: Moscow, Waterloo. The prophet says: "*Yet thou shalt be brought down to she ol, to the sides the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the Earth to tremble? That did shake kingdoms? That made the world as a wilderness? And destroyed the cities thereof? that opened not the house of his prisoners.*" The reputation of Napoleon for holding his prisoners in safety and refusing to let them go, is notorious. This being one of the most prominent characteristics of the man, is very properly referred to by the prophet. One of the most interesting and pathetic, if not the most shameful, incidents of those cruel times, was the causeless arrest and imprisonment of the English woman, Lady Sydney Smith, while traveling in Northern Italy and Austria. The thrilling story of her attempts to

elude her pursuers and her final escape, fitly illustrates Napoleon's peculiar penchant for holding fast his prisoners whether there was any cause for their arrest or not. "*All the kings of the nations, even all of them, lie (live) in glory every one in his own house (except Napoleon). But thou art cast out of thy grave, like an abominable branch.*" His was a living grave. No other man had ever met such fate; being only forty-six years old, and having reveled in a scale of unequalled grandeur and greatness, with a whole continent and its millions of people but too willing to anticipate his least desire, having shone in a court, the splendor of whose magnificence was to the grandeur of other kingly courts as the opulence of wealth is to poverty and nakedness, his utter obscurity and loneliness, imprisoned on a small, barren island, far away from human intercourse, was simply to be buried alive! And no mortal could more keenly feel its galling, excruciating torture than did this man of destiny. This dreadful remorseless feeling is evinced in his declaration that "Cantillon had as much right to assassinate that Oligarchist, Wellington, as the latter had to send me to perish upon the rock of St. Helena." *But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to*

the stones of the pit, as a carcass trodden under foot. Thou shalt not be joined with them (the kings) in burial, because thou hast destroyed thy land and slain thy people." Because of his terribly murderous career, the oppression and affliction which all people, both in and out of France, had suffered from him, rendered him, now that the halo of glory was gone, an object of unutterable contempt and hatred, so that his burial with the kings was too ridiculous to be thought of. He died of an ulcer in his stomach, on May 5, 1821. "In his will he declared himself a Catholic; spoke tenderly of Marie Louise and his son, and other members of his family so long unseen by him. He devoted the English oligarchy, to whom he ascribed his premature death, to the vengeance of the English people. He gave 10,000 francs to Cantillon who had been tried for an attempt on the life of Lord Wellington." "*The seed of these evil doers shall not be renowned.*" That is, these two evil doers, Napoleon I, and Napoleon III, or that is all there was of the Napoleonic dynasty. But each of them had one son, hence *the seed* as one only, of each emperor. But these never became renowned. The first died in the Austrian court, nobody seems to know how. His obscurity is about that of a hermit. The other went down to South Africa to help

the English fight the Boers, and was killed; just how, is uncertain. Thus, they certainly were not renowned. "*Prepare slaughter for his (their) children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.*" They were both slaughtered. It is said of the son of the first Napoleon that, seeing his father's sword in Austria, he took it, swung it around his head, and exclaimed, "Sword of my father, thou shalt yet make all Europe tremble." This exclamation caused a gloom to shadow the Austrian court, and soon after the young man died, as was announced of laryngeal phthisic,—choked to death, likely. "For I will rise up against them, sayeth the Lord of Hosts, and cut off from France the name and remnant, and son, and nephew, sayeth the Lord. It is a singular fact that, in all the history of empires, there never was a dynasty before, composed of the reign of two emperors the second of whom was both the *son* and *nephew* of the first. And it is profoundly astonishing that all these facts, even to this fact, should have been brought out by the prophet if they did not apply here where every condition is met. Son and nephew. Yes, the third Napoleon was both the son and nephew of the first, the son of Napoleon's brother by Hortense who was his step-daughter. Thus, he was step son and a

nephew. But if this prophecy is not fulfilled as above set forth, then it never has been fulfilled and it never can be; and is, consequently, not a prophecy. But it is the clearest history of Napoleon ever written in so few words, and locates him in exactly the right place in the morning of a new and glorious age, and at the time of Jewish emancipation from all their sorrow; in exact harmony with the prophetic declaration, "It shall come to pass in the day the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hand of bondage wherein thou wast made to serve, the Lord of hosts hath sworn saying, Verily, as I have thought, so shall it come to pass; and as I have proposed so shall it stand. That I will break the Assyrian in my land, and upon my mountain tread him under foot (this was done by Napoleon); then shall his yoke depart from off them and his burden depart from off their shoulders. This is the purpose that is purposed in all the Earth." With breaking this yoke the Jews had nothing to do, but it was done in God's own way, through the agency of Napoleon. And this is the first and only time it ever was done. When Napoleon was in the zenith of his power, and all Europe lay at his feet, with no apparent reason except to gratify one of his whims, he surprised the world by calling a great Jewish

Sanhedrim to assemble at Paris. This body assembled and held a lengthy session. To them Napoleon propounded twelve important questions, and to these he received satisfactory answers. And he issued a proclamation declaring all his subjects of the Jewish persuasion to be equally free, and to possess all the rights, privileges and immunities of any of the subjects of the Empire. This great proclamation of human freedom has had no parallel in history, unless that of Abraham Lincoln emancipating the American slaves might be such; but it really was not, for it was conditional, and addressed, not to the slave, but to his master. But Napoleon unconditionally liberated all the Jews in southern Europe, and they have ever since been free and ever will be. "For God has given them rest from their sorrow and from their fear, and from their hard bondage wherein they were made to serve." This remarkable prophecy in the 14th chapter of Isaiah should not have escaped the notice of Earth's theologians.

One thing I have observed during the progress of this conversation, and that is, that you have all along assured me that the time would come, on Earth, when the human race would live in perfect health and happiness. When every sorrow and pain, when every species of suffering and sadness would have passed away.

When every human being would be perfectly honest, and the highest aspiration and greatest desire of each and every one would be to do the greatest possible amount of good for each and every other one. I must say this would be a grand consummation, indeed, an achievement worthy of the great God of goodness and glory; and when I think of it, I can not fail to realize that anything less would certainly be unworthy of our God, the Lord and his Christ. The difficulty I encounter in harmonizing the scripture with the exalted view of the consumation of all things with which you present me, arises from the fact that you tell me that even death is to pass away, and mankind are no longer to die. Now, I have in mind one passage which I have always understood to teach that all men would die. It is this: "It is appointed unto men once to die, and after this the judgment." Now, this is sometimes quoted, "It is appointed unto *all* men," but I am aware that there is no "all" in the passage. You have most conclusively shown that, if death is removed from any place at all, it must be from a place where it is, and not from a place where it never existed. And further, that there are passages which clearly teach that "death shall be no more." So I have thought that the text I have quoted possibly did not apply to the

whole human race, and that it might with propriety be read, "It is appointed unto some men once to die."

If inspiration had designed to convey that idea, we may freely assume that it would have employed those words to express it; so, as it did not, we may be fully persuaded that some other idea was intended to be conveyed. The distinction between the sons of men—*men*, and the sons of God—*God*, that is between the wicked and the good, must not be lost sight of. It is appointed unto men (wicked men) once to die. When this text was written all men were wicked. "There is none good, no not one," was the condition then prevailing. That is the condition prevailing still. "Death by sin. Death passed upon all men because all had sinned," upon all wicked men, because only wicked men have sinned. But, where there is no sin there is no death. Sin alone kills, "The wages of sin is death," natural death; since sin itself is spiritual, death, its wages, is natural death. Thus spiritual death is the one end of a string of which natural death is the other end. So soon as sin is committed, death begins and pursues its victim to the end of life—natural death—where death itself ends. Sin is the canker-worm, the curculio, the decomposing, destroying element in nature; the cause of all the woes with

which mankind are and have been afflicted. Remove sin, and you remove every possibility of sorrow, suffering, sickness, or death. Hence, only sinful men can die. And after they do die, *cease to die*; and they will cease to die when they are all dead. But the wicked's being dead will not prevent the good from living. Indeed, their death is absolutely necessary in order that the good may have a chance to live. "And after *that*, the judgment." After what? After all the wicked are dead the judgement. The good only will then be alive, and they will be judged.

What! the good judged? I thought they were the bad that would be judged.

Certainly not; the bad cannot be judged; *they are condemned already*. After a man has been tried, found guilty, and condemned, would you still talk about judging him? How absurd. These men are dead, and with their lives they have paid the penalty of sin. That is the greatest penalty that could be inflicted. When that is suffered the end is reached so far as the wicked are concerned. But the good must be judged, that is, governed, so that they shall not become bad. The judgment, as I have before stated, is the righteous reign of the Lord, Christ and the saints, who shall wield the scepter of righteousness over all the purified Earth,

when there shall be nothing "That loveth nor maketh a lie." Thus it is appointed unto the wicked once to die, and after they are all dead, then will come the judgment of the righteous.

But, does not the revelator say "the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works?"

Most certainly he does, and very properly, too. Now, there is just this about opening books of account: Men open such books when they begin to keep the account, and not when they settle it. That is the time to close them. If the Revelator had said, the dead having been judged according to the account of their works kept in the books and the books were closed, you should have understood him to mean that the end was reached, the settlement made, and there was no further use for the books. But he says "the books were opened," not closed, from which one infers that God is now about to commence keeping account for the first time. And you must easily see why he kept none before. There were none to keep, for the reason that the plan of salvation under the law proposed to save but one person, or, more properly, to perfect but one person, Christ, which it had done. The plan of salvation under the gospel was that

of free salvation, but where a thing is free no book-keeping is necessary. So, under this plan there were no books opened. But in the righteous government of Christ, where salvation depends upon works, the necessity of keeping books is most apparent; and so, at this time, after the second resurrection, the books were opened. This was in an age of life, for the book is called a "book of life." "And I saw a great white throne." This is the new Heaven and the new Earth. "And him that sat upon it, from whose face the Earth (old Earth) and the Heaven (old Heaven) fled away; and there was found no place for them." They were rolled up as a scroll, the age of their existence had passed away. They were nothing but two *evers*, or ages of time, and they had passed, they were gone just as two years are gone when they are passed. The Earth now entered the third era, age, epoch or ever, of time, known as the judgment. "And I saw the dead, small and great, stand before God, and the books were opened." These dead were no longer dead, for they had been resurrected, and they were therefore now alive. They had died in their sins; they had gone down into the grave in death; they had lain there in the oblivious sleep of death. They had known not anything, for "the dead know not anything." But

now, the righteous judgment, or government, of Christ and the glorified saints saved under the gospel, is in full sway over all the universe, and there is no longer any temptation to sin. All living are perfectly righteous, pure and holy. Now, the trumpet sounds and the dead who died out of Christ are raised in their order, not all at once, but just as fast as the glorified saints can take charge of them and form them into government, and keep them free from sin by a law process; and as rapidly as they are prepared thus for eternal life, it is given them and they are judged. In awarding them their reward according to the deeds which they do in the body in the judgment after their resurrection, for they will live in the body after the resurrection as they lived in the flesh before they died. But they will be surrounded by vastly different influences, and will live vastly different lives. However, as this matter is future, and the future is known only to God, I give you this view of it as I am able to gather it from revelation.

Speaking of revelation inclines me to ask, Is the entire Bible given by inspiration? or are there some parts of it otherwise written? When I was engaged in the ministry I urged with great force the necessity of accepting the entire book as inspired. I knew very well that it had been written by quite a number of different authors

and in different ages of the world. I knew also that there were many comparatively able writers, and, as I thought, good men who differed greatly on this subject; but I felt sure the safe way was to accept it all as inspired. For I felt that if a doubt were thrown upon any part of it, a shadow would be over all; and if any part be admitted to be uninspired, then a difficulty would be encountered in determining where to draw the line, and how much of it to accept, and how much to reject. I felt fully persuaded that the right thing to do was to accept it all.

Now, my beloved, the principle you were disposed to be guided by is, possibly, more objectionable than any error into which you otherwise might have fallen in regard to the inspiration of the Bible. It is extremely objectionable to conclude that it is better to accept a possible error than to seek the truth, in fear that, if you find it, it might be something else than you had expected it to be. Keep in mind that truth alone has value, that perfect truth is perfect value. Error is a detraction from truth, and the amount of truth exists in inverse ratio to the amount of error with which it is associated. That is, a little error reduces the value of truth a little, more error reduces it more and enough error destroys its value altogether.

Therefore, you should not be content so long as a doubt as to the truth of a thing exists. But in relation to the inspiration of the Bible, some of its books, as Revelation and the law, assert their inspiration, and fix penalties for any attempt to improve or otherwise change them. On the other hand, many of the books of the Bible lay no claim to inspiration, and it would seem absurd to insist on according to a book a quality that it does not claim. Much of the Bible is history, written either by the persons having a personal knowledge of the events of which they wrote or, compiled from such data as the writers found accessible, and which they esteemed reliable. No man needs inspiration to enable him to make a record of past events of which he is personally cognizant; nor, does he need inspiration to enable him to compile a history from verbal or written accounts furnished by others. Hence, since none of the historical books claim to be inspired, and since there is no reason that they should be, it would seem absurd to make such a claim for them. All prophetic matter however, is inspired; or, if it is not, it is spurious. There is no more difficulty in telling the truth, when you know what it is, without inspiration, than there is in telling it when you do not know what it is, even if you have inspiration. It is truth we want, not inspiration. All the value the

Bible possesses it has because of the truths it contains, and not from any notions of inspiration we may have in connection with it. Inspiration, so far as observed, is not generally found so abundant as to be thrown in where it is not needed. If inspiration is found available where it is indispensable that is all that can be asked, and all that will probably be accorded.

But if any part of the Bible be not inspired, may it not possibly be untrue ?

I should think it not less liable to be true than the inspired part, since that written from personal knowledge by a reliable writer would be expressed in language that the ordinary reader could understand; whereas, that given by inspiration might be expressed in figures of speech which would leave its meaning in great doubt. If the facts are misunderstood they might just as well be misstated. It is not the custom to reject all other history because it is not inspired; on the contrary, it is generally accepted without question, and that too, mainly because it does not pretend to be inspired. Bible history should be received with as much confidence as any other history, and it certainly would be so received if left on the plane where its writers put it, and no attempt were made to claim for it what it does not claim for itself.

But does not the apostle say all scripture is

given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness? I have observed that the word *is* is in italics in the common English version which, I understand, is designed to show that the word *is* is supplied by the translators and, not being in the original, may properly be left out. I have always regarded this text as being equivalent to saying all scripture is given by inspiration, and I believe it is generally quoted that way. If that be its true meaning, then I should insist that the entire Bible was inspired.

If it were asserted that all scripture is given by inspiration, the assertion would be a wonderfully loose one, as scripture, unqualified, is any writing whatever. That is what the word, when not specifically applied, means. To assert that all writing is inspired, would be the climax of absurdity.

Well, nobody thinks of doing that.

They do it whenever they make that text read: "all scripture is given by inspiration." That text, like every other text, means exactly what is true, but does not attempt to make a truth. It asserts "that all scripture given by the inspiration of God and profitable," etc., for the purpose named, and that is unquestionably true; but it has nothing whatever to do with de-

termining just what and how much of the vast amount of writing men have done, was penned while the writers were under God's inspiration as He spread out before them the panorama of coming ages. It simply asserts that such writings as were prepared under these conditions are profitable, to the end that the man of God may be thoroughly furnished unto all good work. All the Bible may be regarded as accurate as far as accuracy was attainable, and true as far as truth could be preserved; and it is to be received as such. To suppose that it is absolute perfection, or was ever intended to be so regarded, or, as having been given, either as a whole or in part, in such manner as that it must be understood in a certain and infallible manner, and that any-body would be held responsible for any failure to so understand it, is a greater error than to doubt the inspiration of four fifths of it. The truth is, the Bible presents you with a plan of salvation which is so plain "that the way-faring man, though a fool," can follow it to Heaven. But there may be a vast amount of the book of which he need know nothing, nor does it make any difference to his eternal well-being how he understands it, or whether he ever knew of its existence. If it be asked, Why was the Bible thus written? the answer is, because that was the way to make it succeed.

If the Bible had been written plainly, as the products of a writer of profane history, its great value as an educator would have been lost. The strife and study which have grown out of its half-hidden truths would have been unknown, and the development and progress of Bible people would have been no greater than that of heathen nations. Development was the great thing aimed at, not accuracy of understanding; for, under the gospel it made no difference how you understood anything else, if you knew enough to accept Christ as your Lord. If you did not know that, no difference what else you knew, the knowledge was of no use to you for the purposes of salvation. But if you knew enough to accept Christ as your Lord, then the more you studied the word, the greater your mental development became, and the greater your ability to be of use to God, yourself and your fellowmen. God wisely provided you with a text-book that you might peruse all your life with great mental and moral profit to yourself, and at death feel that you had scarcely begun to learn its contents. But when, by its continued perusal, and by its other glorious achievements, the race has become so perfected as that they shall have knowledge enough to live in perfect holiness, purity and love, and thus be free from all evil thoughts,

evil deeds and evil consequences, then the work of the Bible will have been accomplished, and there will be no reason that it should not be most readily understood, since there will be no further need of its study. But as to creeds—the only creed or pledge in religion or politics to which any man has a right to subscribe is, I will strive to do the best I know, and will seek to know all I can. I will study to acquire truth and to make the best possible use of it, till it shall make me free.

I wish you would kindly explain to me what inspiration really is; and how these communications were made to men. Also, what the Savior meant by saying, "Of myself I can do nothing." Was he not God? and very God? and could he not do anything by himself just as well as his Father could?

In answer to your first question, I will illustrate the situation, and thus show you exactly what the facts are. Can a man make anything out of nothing? I apprehend that you will at once answer, he can not; and then, probably, after a little thought you will want to take that back and say that he can.

Why that would seem very strange. I should think that the more thought I gave to the subject the more sure I would become that he could not. What, indeed, could a man

make out of nothing? I have always been taught that God made all things out of nothing, but you have shown me that that even was not true and that the nothing out of which he made all things was himself; and I see, of course, that that is true. If, then, God could not make something out of nothing, I should be slow to believe that man can.

And yet, as I suggested a moment ago, it is more than likely you will, on second thought, still be inclined to think he can.

Indeed, I cannot think how that could possibly be.

Well, let us see. A man may take a tree from the woods, saw it up, and, by thus changing its form, he may make a fence, a house, a wagon, a table, or either of many other things out of it.

But that is not making them out of nothing.

O, no, that is making them out of something.

I should think so; now please show me what I might, on second thought, think man could make out of nothing. Man may readily take different things and by changing their form or their combination, make many different things out of them. but not out of nothing.

So, then, you are fully persuaded that man cannot make something out of nothing?

I certainly am.

I agree with you; man cannot produce any original thing out of nothing. And yet, you most likely was, all your life, accustomed to give yourself great credit for doing that very thing.

Why, indeed! I am glad you qualified that by saying "most likely," for I certainly never thought in all my life, of giving myself credit for a thing so preposterous as that of making something out of nothing. Indeed, I cannot guess what you can possibly mean. -

Well, well! Now I will surprise you. I have a very vivid recollection of once being called upon to go down to Earth with a message. There was then prevailing a very dangerous and destructive epidemic, many people were prostrate with it, many were dying, as it was alarmingly contagious. Great fear fell upon all the people, so that when one took the disease all deserted him, and he was left to die. They were afraid even to bury him, unless by some who had had the disease. Now, there was, at this time, an important war going on in which the cause of liberty was largely at stake and, as we up here the especial friends of liberty, we wished to do all we could for its friends in this war. Of course the weaker party fought for liberty and their homes, their families and their firesides, and they were

being sorely pressed by the enemy, when this dreadful contagion began to spread itself in their ranks. Looking down upon the scene from here, the Lord Jesus was admonished of the danger to the friends of freedom; and seeing that this dreadful disease, if allowed to take its course, would ruin their weak army and give success to their oppressors, he called to me quickly and said, Haste you down to Earth. Go to the reverend physician who is near to the great general, and work upon his mind night and day until you get him to understand that the only way the general can save his army is by infecting them with the contagion and doctoring them for the disease while they are otherwise in good health, and thus he will soon have plenty of nurses who have had a light attack, and have recovered from it, and then you, with your cohort of angels remain and help that army through till the disease has spent itself." So, I sped away to this army, and sought the physician and chaplain of the general, and worked on his mind till I got him to think of inoculation, and got the fear of it out of his mind. Then I went with him to the general. While he talked in one ear of the general, I talked in the other, and thus succeeded in getting the doctor and the general to think they had adopted a great expedient, or made a great discovery.

And the boldness of that remedy and its success has made the general a great name. Do you know who that doctor was?

I certainly was the man myself, but I always thought I devised that remedy myself, and never for a moment supposed any angel had anything to do with it?

Just as I told you; you thought you had made something out of nothing.

How so?

Why, you thought you had made the thought that inoculation would save the army, out of nothing. But it took me four solid weeks to get it into your head, and I worked hard and steady both while you slept and while you were awake.

Ah! I remember, I remember, I remember. I did dream that first. And yet I never dreamed it was the work of an angel.

Now, perhaps, you are ready to understand that a man can no more originate a new thought out of nothing than he can make a new house out of nothing. He can take a number of ideas and combine them differently and make a new combination out of them, and thus out of two or more ideas he may make a third idea; but he cannot possibly produce an entirely new and original idea out of nothing, no more than he can make a world out of nothing. There have been a great many inventions among men who think

they produced a great many original thoughts or ideas; but if they only knew how long and how hard their good angels had worked on their dull and almost impenetrable intellects to crowd these ideas into their heads, they would not think they had developed any original thoughts.

Indeed, and is it thus? And it must be so, for it is plain that man cannot make something out of nothing.

All man's ideas are acquired by education. He gets them of some other person. He manufactures them by combining what he has in different forms, or they are conceived by intuition. But intuition is angel talk, or it is information received from some unseen spiritual intelligence, whose presence is unknown and unsuspected. All this information is inspiration. All received in that way in the Bible is inspiration, as is all that was directly spoken to the prophets, including all the conversations and all the imagery.

But if these thoughts so derived are directly from angels, why do they not speak out at once and let men know of their presence and desire to communicate?

What would you think of your horse or your dog, if he should ask why his master does not speak to him plainly in his horse or dog lan-

guage, that he might understand him better.

Well, possibly the master does not understand the horse or dog language.

Might it not be as difficult for an angel to communicate with a man as for a man to communicate with a horse? Or, might it not be even more difficult, since the horse can see the man and hear his voice, while the man can neither see nor hear the angel?

So, so! I should have known that, but I have been misled in having heard that angels talked to Moses and the prophets in the olden times.

So they did; that is, a very few of them did, who had learned their language with great effort; and many are now studying modern language, with a view to talking to the people as soon as the time shall come, the time appointed of God, when men and angels shall freely associate and communicate with each other. That is during the blessed judgment day, when universal righteousness shall prevail, and men shall see God. "For without righteousness no man shall see God."

But I supposed that meant in Heaven, and applied to the angels.

O, yes, you located everything in Heaven. Why, then, did it not say "angel" instead of "man?" You must not suppose when it says

man that it means angel. A man is not an angel, and it would be just as near proper to say "ant" and mean "man," as to say "man" and mean "angel." The meaning is that men will become righteous, and when they do, it will be as common to see angels and God as it is now to see men. For angels, or glorified saints, who will look just alike, will be at your (their) hand all the time to protect and instruct them, so they make no mistake and have no trouble.

There is one thing that seems a little peculiar to me, and that is, that all the ideas of inventors that are purely original, have been communicated to them by inspiration. Many of these inventors were not very good men. I had always thought that inspiration certainly would not be conferred on any but very good men. So it seems strange to learn that all inventors, and everybody else who has really developed a new idea, has got it by inspiration. Is anyone ever inspired with falsehood?

Most assuredly they are. There are many demons, or false angels; all the hosts of Satan are of that kind. Their home is the atmosphere of the Earth. They are playful, spiteful, vindictive, malicious, and mirthful, assuming any mood and doing anything either to amuse themselves or to annoy their victims. They find the same difficulty in communicating

with men that good angels do. They have availed themselves in the latter times of a spirit-rapping process, which they succeeded in getting partially understood by men, and they have exhibited considerable demonstrations of power, but have been able to enlist in their wickedness only a few persons, but little if any better than themselves. These have turned their seances, as they have called them, into speculations and to such an extent have they practiced fraud and imposition for money, that the whole scheme has fallen into disrepute. These Satanic demonstrations were to be expected at this time. His power was shown largely at the introduction of both of the former dispensations. This was particularly true when the gospel was introduced, as Satan thought that was the time to exert all his power. All the forces he could control were called into requisition. Now, at the beginning of the everlasting gospel, when his power is about to be suppressed, it is natural for him to exert all the power he can command to maintain his position to the last moment possible. Hence it is that nothing short of the presence and restraining influence of the saints will keep affairs on the Earth in an orderly condition. It is confidently expected by us that this influence will be such as to pre-

vent any such outbreaks as occurred at the death of Jesus.

How then shall a person tell if he be influenced by an angel, whether it is a good or a bad angel? and whether he is to believe and be guided by it or not?

The greatest care is to be exercised, and no one must take for granted as true what an angel says to him any more than he would if it were said to him by a person. Nor is any one to have the least fear of an angel because he is an angel. They are to be regarded as being perfectly harmless, except if they are wicked they may deceive you, but will not do you any bodily harm. You must determine whether what they say is true or not just the same as you would if told by a man instead of an angel; and listen to their words just as calmly.

In regard to the inspiration of inventors, I desired to know why wicked men were so often thus inspired and good men were not.

Good men there are none. Wickedness differs in men only in degree; and sometimes those who make the greatest pretensions to being good are the worst men in the community; men of very narrow and illiberal minds, full of vanity, egotism and selfishness. They want everybody to do just as they say, and seem really to think that God will punish those who

do not please them. Well, the quality and quantity of their self-esteem is simply awful. But it is not a question of goodness or badness; it is a question of human progress. Some men, though morally bad—and all are that—are so constituted mentally as to be susceptible to angelic intercourse, while others are not. Those who can be reached must be, no matter what may be their moral character. They are not called upon to teach morals but to produce inventions. The great matter of human progress must go on, and every available agent must be made use of whose abilities can be made to advance the cause. "Of myself I can do nothing." In answer to your second question, why did Jesus make the above statement, and was he not the very God? Jesus was sent on a mission as the agent of God, to do a certain work in a certain way. He was not to vary in the slightest degree from his instruction. The power to do anything needed to complete that work was to be furnished him. Jesus had about the same power within himself as any other man would have. But there was in attendance upon him at all ordinary times, a host of angels who, though unseen and unknown by anybody else, were ready to do his bidding, and every miracle performed by him was the work of unseen angels.

This greatly surprises me. I had always

supposed that God, the Father, and Christ, the son, were one.

And so they were one. And so they are one. Even as I and thou art one, Jesus says, "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are one. That they may be one in us." This shows you how God and Christ are one, just the same as any other two persons may be one. That is, in quality, composition, purpose, work, design, purity, love, goodness, and all that. But certainly not in individuality, God is as separate and distinct an individual from His son as any other father is distinct from his son; and only pure lunacy, Satanic delusion, could ever have caused anybody to hold otherwise. Christ knew only what he learned, his mind was more than ordinarily susceptible of angelic impressions, and these heavenly instructors supplied him with all the information needed to secure the object of his mission. Now, if God the Father, and Christ, the son, had been so intimately connected as to be one individual, then one of them could not die and the other live, so, in Christ's death all of God would have died and all the people would have lived, but the fact was, all of God lived; and all the people died, just the reverse of your trinitarian idea. "For we thus judge that.

if one died for all, then were all dead.' The apostle here teaches that Jesus died instead of all mankind, and in his death as their substitute, they all died; not that God died, if so there would have been no living God during the thirty-seven hours in which Christ's animation was suspended. No man can reasonably hold to such a doctrine as that. Jesus was born into the world with the immortal God-life principle in him, which made it impossible "that he should be holden of death." By assuming the sins of the world he made it possible for him to die, or to permit himself to be killed; for even then he could not have died without being killed, and he could not have been killed if he had wished to live. For, said he, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. But, how then shall the scriptures be fulfilled, that thus it must be." Now, if in himself he was all powerful, all mighty, what need of twelve legions of angels? I will illustrate by giving you a little piece of history. Jesus had arrived at Bethany, having been sent for by Martha and Mary on account of the sickness of their brother Lazarus. They were well acquainted with Jesus, and had great faith in him as their Messiah; so when Lazarus was very sick, they thought of Jesus as

the only physician that could cure him, and hurried off a messenger to bring him quickly before their brother should die. The messenger returned and told them that he had found Jesus, and that he would come, but he had not been able to prevail on him to accompany the messenger. Now, the sisters knew that there had been a conspiracy formed to arrest Jesus if he should appear again in that section, and they had great doubt as to the wisdom of asking him to come; but under the sad circumstances of the approaching death of their beloved brother, and feeling sure that Jesus alone could save him, they at last yielded to their earnest wish, and sent for him. But when they saw their very loving and much-loved brother, the dear friend of Jesus, sinking in death, and Jesus not yet come, their sorrow and grief was overpowering. They so bewailed and lamented their sad situation which others could not understand, that their lamentations attracted the attention of the people even in Jerusalem; and many went out to sympathize with them and to try to console them in their unbounded grief. But the sisters dare not say, We weep not so much for our dear dying brother, as because our dearest friend, Jesus, who alone could save him, is proscribed, and dare not come to us now in our sore affliction. Oh! if Jesus dare but come how quickly

would our sorrow be dissipated. (My dear, impenitent friend, how true would that be of you if Jesus were allowed by you to come in and sup with you.) But Jesus tarried yet four days before starting to go to Lazarus; not for fear of the Jews, for he knew no fear. It was that a mighty miracle might be performed, so that the Jews might be excited to frenzy and so consummate his death. "Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house." The greatest care and secrecy was observed for fear of his arrest, Jesus keeping out of sight and sending secretly to Martha, who did not even dare to tell her sister for fear of exciting the curiosity of the Jews present, and thus leading to the discovery of Jesus's presence in the neighborhood. Martha, full of sorrow for his failure to arrive in time, attributing that to the danger of coming, exclaimed, "Lord, hadst thou been here my brother had not died." Jesus said unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again at the resurrection at the last day, Jesus said unto her, I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believeth thou this?" "She called

Mary, her sister, secretly, saying, The Master is come and calleth for thee. As soon as she heard, she arose quickly and came unto him. Now Jesus was not yet come into the town but was in that place where Martha met him. The Jews then, which were with her in the house and comforted her, when they saw Mary, that she arose hastily and went out, followed her, saying, She goeth to the grave to weep there. Then, when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit and was troubled. And said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, said unto him: Lord, by this time he stinketh, for he has been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God? Then they took

away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, 'Father, I thank Thee that Thou hast heard me. And I know that Thou hearest me always; but because of the people who stand here I said it, that they may believe that Thou hast sent me.' Why did he not say: "My friends, I am God the Father, father of myself. I am here to show you how easily I can raise the dead, and when I by my almighty power, have raised Lazarus from the dead, you will have reason to fear and reverence me." Well he did not talk that way, because that was not true. But he saw himself surrounded with many and powerful angels, and had been instructed by them as to what he should say and do, and then he knew what they would do. So, he prayed to the Father, showing that he depended on Him entirely as the source of all power and authority. He did not ask angels to roll back the stone, there were men there who could do that. Jesus neither did that, nor asked God to do it. But said, Take ye away the stone. When it was removed he stood before the open sepulcher. Lazarus lay in open view of many. And now all was silence, awe, suspense and expectancy. The angels of Satan, who hoped to interfere and prevent any strange thing occurring, had been crowded back by the overpower-

ing force of Heaven's hosts, who had been sent to preserve order, to restrain the passion of the Jews present, and to see that Satan's hosts did not prevent the work in hand from being accomplished. At this time I and my strong and powerful coadjutor stepped forward, I to the left side and my assistant to the right side of Lazarus, and awaited the order of our Lord Jesus Christ. And "he cried with a loud voice, Lazarus, come forth." And we immediately raised him up, blew the breath of life into his nostrils, "And he that was dead came forth, bound hand and foot with grave clothes." Thus this greatest of miracles was wrought, and so were all other miracles wrought. But you will probably ask, Does not this militate against the Godhood of Christ, the Lord? No, by no means, for he was then the son of man, the agent of God, a prophet as any other prophet. But since he has been spiritually born, regenerated, made "the Son of God with power by the resurrection from the dead," it is quite different with him. He is now a priest ministering at the altar of Jehovah, reconciling men to God, or making men good, which is the same thing. He will be a king in the kingdom (judgment), world to come, or third *ever*, He is a prophet (on Earth) first, a priest (in Heaven) second, a King (on Earth) third, when he shall sit on

the throne of his father David, and of his kingdom there shall be no end. In regard to your third question, Why must Jesus die? I will very briefly answer it now, as I think from what has been said you will have little difficulty in understanding it, and can readily fill every ellipsis from your own store of knowledge.

Will you be pleased to give me the true force of the expression of the apostle: "If one died for all, then were all dead?"

The idea is this, as I have already shown: God had sworn to give the land and everlasting life to all who kept the law. He had also sworn to destroy the life of all who failed to keep the law, unless those living should accept the Messiah when he should come; and if they did accept him, then he should give the land and the life to them. Now, God was thus sworn to kill all who should reject Christ. Christ came, they all rejected him, even his disciples, his mother and all the rest forsook him and fled, thus involving themselves in this *wrath to come*. God must destroy their lives. The last moment came and not a being on Earth had accepted Christ, so every being on Earth must die. Jesus comes forward, offers Himself as a substitute for them, is accepted, dies in their stead, and, in his death they all die. Thus, God's

oath to kill all who reject him is performed. "For if one died for all, then were all dead."

But who was this all?

This is easy to determine. It is plain, first, that no one can die instead of a person who is already dead; second, no one can die instead of a person who is not yet born; third, no one can die instead of any other person unless the other person is condemned to die that same death at that same time; that is, no one can die the spiritual death to save another from dying the natural death, and no one can die the natural death to save another from dying the spiritual death. But if any were condemned to die the natural death at a certain time, one might, with the consent of the executioner, die in their stead, thus saving them from death at that moment; but this would not keep them from dying at another time, but only at that particular time. Now, if Jesus died instead of anybody at all, that body was condemned to die that same death at that same time; and if Jesus had not died instead of that body, then whoever it was must have died for himself. Jesus saved everyone from dying for whom he died, or he died for nobody. This conclusion is inevitable. Then, the *all* for whom he died, were the all who were condemned to die at that time; if there were no such all, then he died for

nobody. But, he could not die instead of anybody already dead, nor of anybody else unless they would have died if he had not died in their stead. You were not then living, so he did not die instead of you. He did die for you, for, if he had not died, your progenitors would have died and you would never have been born. As all living persons on Earth were condemned to die at that time, Jesus died instead of every living man, woman and child then on Earth. That is the *all* for whom he died, and he saved them from death at all times, made it possible for them to become the sons of God and thus secure eternal life by simply accepting it from him. "Jesus died and paid it all, all the debt I owe." The great work in hand is to subdue and overcome Satan, reduce him to submission and remove all sin from the universe, so that God shall be all in all; or, so will all be God or good. Now, to do this, to defeat Satan, a power wholly invulnerable to the attacks of Satan must be produced. Adam's race was chosen to produce it from. But, before it can be started as a spiritual power, able to meet Satan on the plane of spiritual, the only place where he could be met and defeated, it must have a father. This father must be a spirit. It must be a spirit produced from a perfect man, but in or-

der to have that, there must be one man perfected; he must keep the law and fulfill it as a test of his perfection; then he would be sinless and, being sinless, he could not die. But he *must* die and rise again in order to be a spirit, otherwise he could not be a spiritual father of a host of immortal spirits who must be produced, and with whom Satan is to be overcome. Jesus was this perfect man. He kept the law perfectly and, being without sin, he never would have died of his own accord. So the Jews understood it, for, "The people answered him, we have heard out of the law that Christ abideth forever; and how sayest thou the son of man must be lifted up?" Who is this son of man? "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon." "The Lord hath sworn and will not repent." "Thou art a priest forever after the order of Melchizedek." "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom to order it, and to

establish it with judgment and with justice from henceforth even forever." They shall dwell in the land, they and their children, forever, and my servant David shall be their prince forever.' "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Thus, he should sit upon the throne of his father David, and of his kingdom there should be no end. So, the Jews were surprised to hear him say that the son of man must be lifted up, and felt that he could not mean himself if he was the Christ. The Christ could not die. But the Christ must die in order to become an immortal spirit so as to have the fertilizing, life-begetting power, to beget immortal spirits of Adam's race; who should be born of God, Christ as the father, and man as the mother, at the resurrection, being begotten by the word, born by the resurrection, sons of God with the perfect man Christ as their father and head. They would grow up into God and be a power great enough to overcome Satan. He *must* die; but he was sinless, so he *could not die*. To enable him to die he freely took upon him the sins, not of one man, but of the world, and died for all, the just for the unjust. Because of this impera-

tive necessity, because there was in nature no other possible way and because sin must be annihilated, the smiling, loving, admiring face of Jehovah was hid behind the dark cloud of the inevitable. The angelic hosts were withdrawn. The diabolical powers of Satanic darkness were unrestrained and finding, as they thought, the hosts of God off their guard, they rushed in, filled the rulers with violence, venom and mad hate. And then the purpose of these rulers which Satan had been hatching for some time in their wicked, jealous hearts, now fixed to destroy his life, they determined to execute immediately with relentless energy. They were unacquainted with Jesus personally, and were not allowed to inquire of any other person. "Those that Thou gavest me I have kept, and none of them is lost but the son of perdition." They sought some means of finding Jesus. Anxious to make the arrest as quickly as possible, they determined it should be done at night, and were wondering how they should find Jesus without causing a tumult, for the most of the people were not in this, and the leaders or ruler of the Jews found it expedient to move cautiously so as not to excite opposition or resistance from the crowds, or they might be stoned themselves and their victim escape. Now, while in a quandary as to how they should find Jesus, there suddenly en-

tered a man who agreed to take the reward offered for him—the thirty pieces of silver—and lead their posse to the place where he could be found almost alone. The offer was gladly and Satanically accepted, the silver paid over, and the posse immediately sent to make the arrest. Jesus, expecting that they would be there, knowing that Judas had determined to get that reward, and knowing, too, that he had gone and how anxious the rulers were to make the arrest as this would be their last chance, had retired to a lonely place, his disciples, but no one else, being near. Thus all trouble would be avoided and no one be hurt. No one thought for a moment that the real Christ could be put to death, even Judas expected him to escape and he thought they would be thirty pieces of silver ahead, which he would have, even if Jesus should thereafter refuse to recognize him. But Jesus had placed the disciples on guard duty as soldiers, and instructed them to watch for the coming of the enemy. At the end of the first watch he came and found his guards asleep. They were Peter, James and John, the three most earnest, bold, loving and determined of his soldiers. His pickets asleep; so he finds them, “and saith to them, What! could ye not watch with (for) me one hour? Watch and pray that ye enter not into temptation; the spirit indeed is willing,” but you

do not, can not, realize that this is the last night we shall be together; though I have told you "The shepherd shall be smitten and the sheep of the flock shall be scattered." And placing them again on duty, "He went away the second time and prayed, saying, O, my Father, if this cup may not pass away from me, except I drink it, Thy will be done." Oppressed with the intense feeling of horror at the situation, seeing that the mighty effort which for three years and a half he had been making, was about to fail, that centuries of inexpressible misery, persecution, woe and wretchedness must fall upon the whole Jewish people, whom he had sought to save, until their sins should be visited upon them double for all their iniquities." Grasping in one appalling view the whole situation, he was overwhelmed with the grief of a world, and he prayed the same prayer over and over again. Oh! must it be? Oh! must it be? Oh! must it be? Is there no other way, must all these calamities befall the world, must all this people be involved in them? Weep not for me, ye mothers of Judea; but weep for yourselves and your children. "O, my Father, if it be possible let this" (thing not be). "Then cometh he to his disciples and saith to them, 'Sleep on now and take your rest; behold the hour is at hand, and the son of man is betrayed

into the hands of sinners. Behold he is at hand that doth betray me!' And while he yet spake, lo! Judas came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus and said, Hail, Master, and kissed him. And Jesus said unto him, "Thou wretch, thou brute, thou scoundrel! You seek my life, you would have me murdered, you deceiver. I will call down the vengeance of Heaven upon you, vile vagabond. I will damn your immortal soul eternally. I will punish you forever in a lake of fire and brimstone, you merciless traitor.

Is that what Jesus said? I do not find it in the record.

No, Jesus did not say that. If he had been a bad man he might have said something like it. Contrast this language with what he did say, and you will see the difference between him and a bad man. He said, mildly, lovingly, graciously, "Friend, wherefore art thou come?" Ah! that is the language of a God, a forgiving, loving God, ever our God, the Lord, the Christ, And behold Peter, who thought the war had now commenced and was bound to show himself equal to the demands of the occa-

sion and earn for himself a general's commission, drew one of the two swords there was in the party, and cut away right and left like a mad man till he struck of the ear of a servant of the high priest. The wrong man, of course, poor servant! he was there by coercion, not by choice. Of course Satan would use Peter to inflict injury on one whose sympathies were against him, though he was on Satan's side to all appearances. "Then Jesus said unto him, Put up again thy sword, for if we take the sword we will all perish with the sword, and no one will escape. But now, I alone am to suffer, Thinkest thou that I cannot now pray the Father, and he shall presently give me more than twelve legions of angels? But how then shall the plan of salvation succeed? If I were saved, all else would be lost. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled." Do not for one moment suppose that Jesus entertained the slightest feeling of unkindness toward Judas, this poor victim of a Satanic delusion. He knew to whom the blame belonged. He knew the fountain head of all this trouble. He knew the necessities and exigencies of the case, and he knew that Judas was but an irresponsible puppet in the hands of Satan. He also knew that Judas could not have been that

if he had been a good man, but he was not. Yet, the great soul of Jesus, overflowing with boundless love and pity for this poor, deluded embodiment of avarice and greed, beheld with pitying eye the cruel deceiver approach and, with a slimy kiss, try to impose on Jesus his vile pretense of love, while betraying him to his enemies and to his death. His trial came, and oh! such a trial! Acquitted by the court, but given to the mob. He is hurried to the field of death. The murderous nails are driven through his hands and through his feet, and veritable demons swing the thus laden cross erect, and down into the pit it drops. Mangled, torn, and bleeding, he hangs suspended upon the cross, writhing in all the agony of crucifixion. Borne down with the weight of the sins of the world, suffering the excruciating torture of bodily pain, and the taunts and jeers of those for whom he is dying, appalled by the prophetic vision of the awful calamities and horrible doom which must befall his persecutors and their children in the centuries to come, and groaning under the weight of multiplied insults and outrages, in the agony of despair (for he was man in all the possibilities of suffering, and in none of these was he God now, for he had taken upon him the sin of the world, thus becoming a sinner and God cannot be a sinner) nay, in all the

agony of despair, he exclaimed, "My God, my God, why hast *Thou* forsaken me?" Even God had forsaken him. It could not be otherwise. God and the angels. How could they look upon such a scene and permit it to proceed? He must tread the winepress of God's wrath alone. Not a soul, not a man, not a woman, not an angel must manifest the slightest sympathy for him. "He died and paid it all." No partnership in this. His is the only name given under heaven whereby we must be saved. Who would want any other name? Who would want any other savior? Who else of all the inhabitants of God's universe could be such a savior. He died that we might live, and we live because he died. If he had not died we never would have lived, He died of his own free will and choice that they who will believe on him might not perish, but have life everlasting. Let us believe, let us love, let us adore this grand and gracious Savior, and thus we shall live, and life will be worth the living.

It occurred to me as singular that you put that surprising utterance into the mouth of Jesus, the severe denunciation of Judas; but I saw, of course, that you wished to contrast his gracious treatment of Judas with what worldly ambition would have done, and in this way to bring out in bold relief, the exalted goodness of

the character of Christ. But whether that was all you designed to do or not I am not able to determine,

I had the additional purpose to attract notice to the end of Judas who, we are informed, "went and hanged himself, and falling headlong all his bowels gushed 'out." Now, the writer does not tell us that the immortal soul of Judas was consigned to punishment, which he certainly should have done if he had known that to be a fact. No more important truth could have been stated than that, and if the writer had ever heard of such a thing, he is wholly culpable if he failed to tell the world of it. If there ever was a man with an immortal soul who deserved to have that soul eternally punished, Judas was the man; and if such a fate awaited him, inspiration should have known it, and instead of taking so much pains to tell us of his bowels, it would have been immensely more important to us to tell us of his soul. As the writers entirely neglected to do that, the inference is inevitable that inspiration never heard of such a thing as an immortal soul, or its being in any danger of future punishment. This inference is deduced with equal force from every other passage in the Bible where the punishment of immortal souls ought to be mentioned, if such a punishment had any existence. No-

where in the inspired word is immortal soul mentioned; nor is there any hint at a plan to save one nor at the need of one's being saved. The Bible is designed to eradicate sin, and not to save imaginary immortal souls. I have before remarked that the world to come is that age which shall immediately follow this present gospel age as one year follows another. It is not Heaven more than the judgment is Heaven. It is the third or last world, ever or age of human existence on the Earth, and will never end. It is the kingdom of the son of David whose kingdom will be without end.

Will not the Earth be burned up and the elements melt with fervent heat, as affirmed by Peter?

The Earth will be burned up, and the elements will melt with fervent heat. That is, whatever Peter meant will take place if he spoke by inspiration. But that is future. And if we are to determine what it means, we must do so by consulting the past, and, from what has taken place since it was written, determine if we can what will take place. Knowing that Peter meant what will happen, we may thus tell what he meant. It will not do to say he meant a certain thing, and on this hypothesis predicate the statement that the thing will be because he said so; and then, because it does not occur,

say that he did not tell the truth. We now know that the solid ground, or planet Earth, will never be burned up. Hence, Peter did not mean that. We think of no natural elements except the *air*, and we know the air will not melt with fervent heat, nor with any other heat; so, he did not mean air. What did he mean? The scripture treats of religion, not soil; of morals, not air. The expressions rivers, sea, earth, elements, etc., are figures of speech representing a condition prevailing either at a particular time or place on the globe. The expression, "and there shall be no more sea" does not refer to the ocean, nor to water at all. The word "sea" would be better understood if translated waste, as vast waste of waters, a vast, non-productive expanse, a vast region that produces nothing, as the sea; no religious vegetation, a barren waste. Such is heathen countries. Hence, the expression "there shall be no more sea," simply means that heathenism shall cease to exist, be no more.

But if heathenism means sea, what is the meaning of rivers?

By rivers is meant Mohammedanism. The sea, the rivers and the earth include all of the globe. So heathenism, Mohammedanism and Christianity embrace all the religions. Heathenism is the sea; Mohammedanism is the rivers;

so, Christianity is the earth, or, that out of which God produces religious vegetation, or out of which is taken a people for his name. This earth (Christianity) shall be burned up. How? By the persecution, torture and suffering which afflicts its votaries growing out of the error they have taught and believed, the error being the thing to be destroyed. But since every doctrine, precept and practice of the Christian church has embraced vastly more error than truth, to eradicate the error is simply to eradicate the system and replace it with a new one. That is what is meant by burning up the Earth. "The elements shall melt," is a figure meaning that Mohammedanism and heathenism shall be similarly destroyed. Heathenism being the elements, weak and beggarly elements, of which the apostle spoke. Thus it is seen that the fire with which the Earth is to be destroyed is the same fire, which is and has been destroying everything that has been destroyed since destruction set in, and is the only destroying element in nature. The only thing that ever has, or ever can, destroy anything. We call that fire *sin*. And it will continue to destroy till it destroys itself, and then destruction will end. Everything will then have become eternal in its nature. For everything will be God, and God will be all in

all. Hence, everything in nature will be brought into perfect harmony with the will of God.

Now, may I ask what is to become of those who have died out of Christ; namely, the heathen, the Mohammedan, the Jew, the incorrigible sinner?

The Bible teaches two resurrections. First, that in Christ, the spiritual, of which Christ was the first fruits and with whom it began. It has been going on ever since. Everyone who has died in Christ has been raised again an immortal spirit. That is, they have not died at all. The death of the body has been the birth of the spirit. As the egg rots when the fowl is hatched, as the acorn rots when the tree is born, as the grain rots when the spire is born, so the animal body rots when the spirit is born. The resurrection is the second birth, since no one can enter a world except by birth. You had to be born of the flesh to enter a flesh world, In like manner you will have to be born of the spirit to enter the spirit world. There is no other way to get into a world. When God wanted to enter this flesh world he had to be born into it. When he wanted to re-enter he spirit world, he had to die, and be born again into it. What God cannot do, man need not try. I said those who have died in Christ have not died at all. "I am

the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die, Believest thou that?" Those who do not believe in Christ inevitably die, and are dead to all intents and purposes. Dead as a stone, the dead know not anything, "for the living know that they shall die, but the dead know not anything, neither have they any more reward. For that which befalleth the sons of men, bafalleth beasts; even one thing befall-eth them; as one dieth, so dieth the other; yea, they have all one breath (life), so that a man hath no pre-eminence over the beast. All go unto one place; all are of the dust, and all turn to dust again." But this does not prevent God from resurrecting man and leaving the beast unresurrected. It renders a resurrection necessary if the man ever lives again after he has died. Hence, the Bible does not teach the heathen dogma of the immortality of the soul, which is not true, but does teach that there are two resurrections which could not be if the soul was immortal. Now, the second resurrection is on this wise. The man has lived and died in a sin world, in Satan's kingdom, died in his sins; he is, for the present, a useless quantity. Nothing can be done with him, except to lay

him away in sleep, the sleep of death. It is a dreamless sleep, "for there is no work, nor device, nor knowledge, nor wisdom in hell whither thou goest." Thus he sleeps to await his resurrection to judgment. The judgment cannot come till the righteous judge is enthroned in power, and this cannot be till sin is extirpated, eliminated, eradicated, annihilated, till there is no sin and no sinner. Till Satan is conquered, has returned to his allegiance to God and has become a good and loyal subject of the Lord, the Christ. When there is no longer any sin or temptation to sin in all the Earth, and the saints conduct the government, or judgment, those who have died in their sins and who sleep in their graves, shall come forth, not all at once, nor all in the same order, but "each in his own order." "Behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I will place you in your own land; then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord." Now, this is the resurrection to judgment. I am not telling you how Earth's commentators dispose

of this text. I care nothing for their exegesis. "Verily, verily, I say unto you, he that hears my word, and believes on Him that sent me, hath everlasting life, and shall not come into judgment; but has passed out of death into life. For, as the Father has life in Himself, so He gave also to the son to have life in himself. And He gave him authority to execute judgment also, because he is a son of man. (The only perfect son of man). Marvel not at this; for an hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life (applying to the good then dead, no other good would be in their graves); and they that did evil to the resurrection of judgment (including all who have died in their sins.) Their resurrection will proceed on this wise: The time having come for the resurrection of an individual, one of the saints will be sent to attend him. He will be instructed thus:

"Here. John, I am about to resurrect your old friend Jones who has slept in his grave these seven thousand years. You will remember your old partner Jones, with whom you did business on Earth seven thousand years ago."

"Yes, I well remember him. I sought with such arguments as I could command to persuade him to repent and believe and accept the salva-

tion of the gospel. But he was worldly-minded and preferred the frivolities of sin to the hope of Heaven. He was a man of good business capacities and, at times, very successful. He had left to him considerable wealth, and in early life had added to it, and, for a time, lived in affluence; but his fortune was largely wasted. Yes, yes, I well remember his sad death. His follies had compelled a dissolution of our partnership and, with the remnant of a fortune left him, he took his very interesting and lovely family and removed to a farm at the earnest solicitation of his lovely daughters, his amiable wife and his noble sons. They hoped to cure him of his one bad habit, intemperance, which shrouded their otherwise happy lives in gloom. But he continued to drink periodically. He had brought his last load of wheat to town, had sold it, taken the cash and gone up town; some hours after he was seen to start home in a state of beastly intoxication. His horses were spirited and high strung. The team was found stranded between two oak trees, the wagon badly broken. A search found the owner down by a bridge, near the road-side, his neck broken, and himself badly bruised torn and bleeding but dead. His money was gone. He was picked up by tender hands and given a decent burial. His poor wife never re-

covered from the shock, but soon after died in despair. She had been a very amiable, refined, intelligent and fashionable lady. But I need say no more."

"No, she lies by her husband's side, long ago forgotten on Earth, but not forgotten here. She will soon be recalled to life to join her husband here. He will not be a drunkard then. Go now, to the cemetery where you saw him buried. Stand where the old head-stone stood, and he shall hear the voice of Deity, saying, Come forth. And he shall arise and thou shalt take him by both his hands, and say to him, "My dear brother Jones, how glad I am to see you; glad you have at last awakened from your long sleep. But say thou not one word till I have taught you where you are and what you are to do here. Behold the grandeur and glory of Earth now. See what a wonderful change seven thousand years have made in it since you went to sleep.'"

"*Seven thousand years*, did you say? Have I slept so long? It were to me but a moment."

"And yet, 'tis gone, and you are raised from the dead to die no more if you but heed my warning voice and sin not, for sin kills in this world as surely as in the one where it killed you. But we do not sin here, and so we do not die. I am sent to you, to take charge of you

and instruct you, so that you sin not and die not, for death now would be annihilation."

"I will certainly observe the greatest care, for I now behold a world in which one must enjoy a life worth living. The world is beautiful beyond all possibility of belief. No one could recognize in this grand development of human progress the existence of his old home place, but for a few remaining natural landmarks which inform me that I am in the same old cemetery in which I was buried so long ago. But what am I to do now? Do people eat and drink as they did before they had died?

Your physical organs are the same, you have simply been awakened from sleep, but you awake in another age, *ever* or *world*; one in which there is no more sin, consequently no sorrow, no sickness, no pain, no death. Here all are perfectly honest, no one would, for anything, do less than his share of work, no one would do more than his share. No one would pay less than an honest day's work is worth, and no one would pay more."

"But now I am here, what am I to do?"

"Well, I will introduce you to my dear brother Affable. Observe, there are no titles here, no 'Mr.,' no 'Mrs.,' nor 'gentleman,' nor 'lady.' 'Brother' and 'sister' are the only ti-

bles. Brother Affable will take charge of you, give you employment, and assist you in any and every way, as will all others you meet. Our dear sister Amiable will board and lodge you, and you will find everything in her house entirely at your service, as you will find everything else at your disposal just as if you owned it all. If you have use for anything you see, that no one is at that time using, take it; take care of it, and return it when done with it. No one will look for it. If they notice it is gone, they will simply feel that it is in safe hands, and will be properly cared for. If the last user never sees the article again he can easily get another when he needs it. We have all things common here in a peculiar way. I will now take you to our Brother Affable, and he will set you to work on the old homestead where you lived before you died. My dear Brother Affable, I have brought you my old friend Jones, for that is what we called him when he lived on this same farm before his natural death."

"I am exceedingly glad, my dear brother, to receive you. Everything here is yours. Everyone will be greatly pleased to meet you; make yourself entirely at home, and to-morrow you will find your employment here. Sister Amiable will be but too glad to

have you at her table. I will just say your living will cost you eight dollars per week, but you will have no occasion to complain, for every meal will make you think it is a marriage feast. And now just walk over and see your dear sister's home, did you ever behold anything so grand? Here comes the loved ones. Let me introduce you to our sweet sister Amible and her lovely household. Dear sister, this is our new brother, just taken from the grave. He must be furnished with comfortable apparel and made happy in all respects. This I know you will quickly do, and so now, goodby, and the saints be with you and keep you all."

"Now my dear brother beloved, be kind enough to step into that room. There you will lodge and there you will find your evening dress. It will fit you, for it was made to order in expectation of your coming. Just robe yourself and be happy. My lovely girls will be greatly pleased to amuse you with music, to regale you with caresses and dancing, flowers, festivity and every joy possible. Do not fear to be friendly. There is none of the old world jealousy here. Sisters and brothers manifest for each other all the love they feel in perfect purity and holiness. But you will soon learn all our blissful ways

here, and you will find you are in a world worth living in."

"Very glad to follow your kindly direction, my dear new sister. I will re-appear in time for tea; and now, be pleased to excuse me till then. Oh! rapturous delight! And this is Paradise! - How glorious, how unspeakably glorious! And I one of Earth's great sinners. This is not the end that I had been taught as a sinner to expect. But, oh! glory; this is only the stepping stone to joys to come. Grand, glorious, glorious God; exalted King. Oh, that I could but praise and and adore thee, that I could but express my boundless joy in adequate terms; but language fails me. Oh! I shall die of very bliss. Oh! what a week of happiness I have passed, and now my sister will expect her eight dollars for keeping me. I have not seen a cent since I came into this beautiful world. Hark! what is that? Oh, it is a call. A call to get my week's wages. Yes, here am I."

"Ah, and here is your week's pay."

"Why let me see. It is forty-eight dollars. Is there not some mistake? Forty-eight dollars seems like big pay for twenty-four hours of pleasant recreation; for my work, four hours a day, has only been pleasant as a recreation. I never realized that it was work. But they tell

me it is all that need be done. Everybody does his exact share, and no one shirks, no one takes less than his share of the products of the labor, no one takes more. All are exactly equal in all the virtues and values, all the pleasures and profits, all the joys and jubilees of this just and glorious millenium. But, there is one thing I do not yet understand. And that is, what is my true relation to this people? I have been dead, and have been resurrected. I find many more of the people here are the same. But many have been born into this world as I was into the old wicked world. Now, I observe that those marry and raise families, and seem to be the real owners of the property, if there are any real owners. But those who come here through the resurrection, do not seem to marry, and are only workmen or servants without any procreative powers or capacities whatever. Hence, they seem to mix in all social affairs with perfect freedom and without exciting the slightest suspicion of the possibility of any wrong being thought or done. This makes social existence here perfectly free and inexpressibly pleasing. But here comes my blessed instructor, whom I have now learned is one of the glorified saints, or kings crowned with the laurels of perfect righteousness. He is of the Christ, and him do I adore. My beloved Lord,

how gladly do I greet you. I so much wish to ask you what is to become of me? What will my life be here, and when and how will it end?"

"Well, my dearly beloved, you are afflicted with the same curiosity that excites every other one when he realizes his existence in this Paradise, and finds himself so nearly as he was in his former life. He wishes to have those same questions answered, and I will answer them for you. You have been resurrected to judgment. Judgment is government. Here you will be rewarded according to the deeds done in the body,"

"So I always understood, but when I was in the body I was, oh! so wicked. And yet I have been brought up here, not to be punished, as I expected, for my sins done in the body; but to all appearances to enjoy a period of unlimited happiness. Now, please, when will I be arraigned, when will I be tried? Is this simply holding me under bond as it were, and treating me as innocent till I am found guilty? And then must I suffer the awful doom that I was taught to expect to be condemned to suffer at the judgment?"

"You do not rightly understand the matter. The judgment is not a trial as by an old world court of justice, but it is a life in a world of righteousness. You are not judged here for anything you did, or did not do while you lived

on Earth, in Satan's kingdom before death. You paid the penalties of your follies there, with your suffering and your life. We have nothing to do in this kingdom with what was done in Satan's kingdom; no jurisdiction here over offenses committed there. If things were not done right in that world, it was the fault of Satan and the people living there. We have nothing to do with it here. Our business is to see that this world is run right, and that we will do."

"But, am I not to be judged according to the deeds done in the body?"

"Oh! yes, indeed, and that is the reason we are so careful to see that you do no improper deeds."

"But I mean, judged according to the deeds done when I lived in the body in the old world?"

"Are you not living in the body now? You are judged according to the deeds you *now* do in the body. Did you think you would be judged in this world for what you did in another world? Would you expect to be judged in one nation for what you did in another nation? Why men do not do so foolish a thing as that. Certainly, God does not."

You remarked a while ago that we do not sin here, so, we do not die here. Now, I infer from that that if we did sin in this world we would die the same as in the old world.

Not the same. In the old world you had the promise of a resurrection, because there you sinned in spite of yourself. But here, if you sin, it will be in spite of all we can do to keep you from it. There, you were the victim of vicious circumstances; here, you are the subject of the most tender solicitude and the greatest possible care and love. Hence, there you had a promise of a resurrection to life in a righteous world, the world to come. You are now in that world and without excuse for sinning; and if you sin, that will be sin against the Holy Ghost. And that sin is not forgiven in any world."

Oh! Now I recall a passage over which I thought a great deal while living in the world of woe. I wondered if I had not sinned away my day of grace. The thought that I had made me reckless and nullified all the good influences that were brought to bear against my sinful ways. I thought I was lost, and lost eternally, that there was no hope for me. I had committed the unpardonable sin, and this thought so preyed upon my mind when sober, that I soon turned to drink again. I thus went down, down, deeper and deeper into degradation and ruin, bringing my family into shame, and despair, and thus filling my soul with remorse which I drowned again in the remorseless cup. Oh! what a life. Oh! what a death.

And yet, to think of the goodness of God, that I am recalled to judgment, and that judgment may bring me the rich reward of eternal life if I sin not here against the Holy Ghost. But, oh! how strange now to think of that wonderful passage. 'Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the HOLY GHOST shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world nor in the world to come.*' But what am I to understand to be sinning against the Holy Ghost?"

"By the Holy Ghost as expressed in English, should be understood one of two different things; not either of them, for when one is meant the other is not. In some passages the meaning is holy angels; in others it is holy person. But since there was as yet no such being as the holy person, we may with reasonable ease tell when angels were meant as well as when person was meant. It is impossible to commit the unpardonable sin against angels, since "all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the holy person, hath never forgiveness, but is in danger

of eternal annihilation." Now, from the statement that all manner of sin committed against the "son of man" is unconditionally forgiven, or allowed to pass as though it had not been committed, no notice whatever being taken of it by him, and no other punishment for it than what it naturally brings itself; and since by the son of man is meant during the ministry of the son of man, and since the holy angels were associated with and assisted him during his ministry, it follows that any sin committed against him would be committed against them also. It is asserted that no account is taken of that sin, which must be true, since salvation under the Lord Christ and his gospel is absolutely free, not the lifting of one hair even being required to secure it. It is offered to you free, all you are asked to do to get it is to believe that Christ owns it; so you may feel sure you are getting it from the rightful owner; and that is only asked because you could not accept it from one you did not believe owned it. But now, if you have accepted, bring forth fruits that will show it, for we know a tree by its fruits; and if you say, I have accepted life, we shall believe you when we see you do the things of a live Christian. We can know a live Christian only by his works. But this leads us to understand that no sin

against the holy person can be committed until he shall appear, as no sin against Christ could be committed until after he began his ministry. So, no sin against the holy person can be committed until such a person shall begin his ministry among men. It is plain, then, that this sin is against a person, a man, who shall preach as Christ preached, who shall lead his followers into all truth."

"Will this occur at all in the gospel age?"

"It will, for in the end of the gospel ever the everlasting gospel must be preached by the holy person, and thus it will begin in the end of the gospel ever as the gospel was begun by Christ in the end of the Jewish ever. But, while Christ allowed all kinds of insults to be heaped upon him he plainly says this will not do, when the holy Comforter (person) shall preach the everlasting gospel, whether that be at its beginning in the gospel world, or in a more advanced stage in the world to come. But I may repeat the remark I have before made, that all of this is future. The future is known only to God, and can only be guessed at by us from what we can tell by the past, and from revelation. While we feel sure that this outline will be verified by the facts, we must await the fullness of time to see it done. I will say, however, that the everlasting gospel will be

simply the illucidation of the whole truth, unraveling all its mysteries and enabling the willing learner to know just what the situation requires him to know to enable him to avoid every undesirable or harmful position or circumstance. Those who will not hear, will not be convinced, will not learn, must lose any advantage that a knowledge of the truth would secure to them. It will be simply a matter of life or death with them; life to know the truth, death not to know it. To those whose prejudice, vanity, self-interest or aught else keeps them from receiving the truth, death will come sure and speedy. But to those who give attention to, and learn the truth, life is assured. The former shall go away into everlasting punishment, but the latter into everlasting life. How unwise that one should permit his prejudice thus to destroy him. But we know full well many will do so, for 'straight is the gate, and narrow is the way, that leadeth to life everlasting, and few there be that find it.' "

"I remember that on the day of Pentecost, suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with

the Holy Ghost and began to speak with other tongues as the *spirit* gave them utterance. This I have always thought taught that the holy Comforter came at that time, and I supposed that he had been present as a spirit during the entire gospel era. Jesus says, Lo, I am always with you even to the end. This must be in spirit only."

"Jesus, however, is not the Comforter, and though he is present in spirit, the Comforter is not, but the Holy Spirit is, in the quality of the holy angels. That is, the wonder performed on the day of Pentecost was the work of angels, and was the fulfillment of the prophecy, 'He will make His angels winds, and His ministers a flaming fire.' The presence of the angels had the sound of wind, and appearance of cloven tongues of fire. But this was not the holy person, for as I have said, a person is a man, not a spirit. Angels are ministering spirits sent to instruct those who are heirs of salvation. The gospel age has been under the supervision of the holy angels. The Lord Jesus being a priest simply. He will be a king in the judgment, as he was a prophet in the world."

"I still desire to know what fate awaits me, for although you have shown me that my old world ideas were wholly at fault, yet you have

not informed me as to what is finally to become of me; and I shall be greatly pleased if you will enlighten me on that particular point."

"Very well, I shall be most happy to do so; and will say that your position is this: You began your existence in that wicked world, you are to finish it in this righteous world; and the end so far as you are concerned, will be just the same now as it would have been if you had never lived in sin, except your suffering and death in which you were involved. That is, you will now finish your animal existence in this world, and will be changed into an angel of God in the twinkling of an eye, as all are here. There is no death here, every one lives out his natural life and is then translated to Heaven. Jesus said, Two shall be grinding at a mill, one shall be taken and the other left; that is, the time for the translation of one has come, and he is taken to Heaven. The time for the other has not yet come, so he waits till it does come, and then he is taken to Heaven also. Such will be your fate,"

"Oh, I am then to reach Heaven at last when I have earned the right to go there by living rightly in this judgment world?"

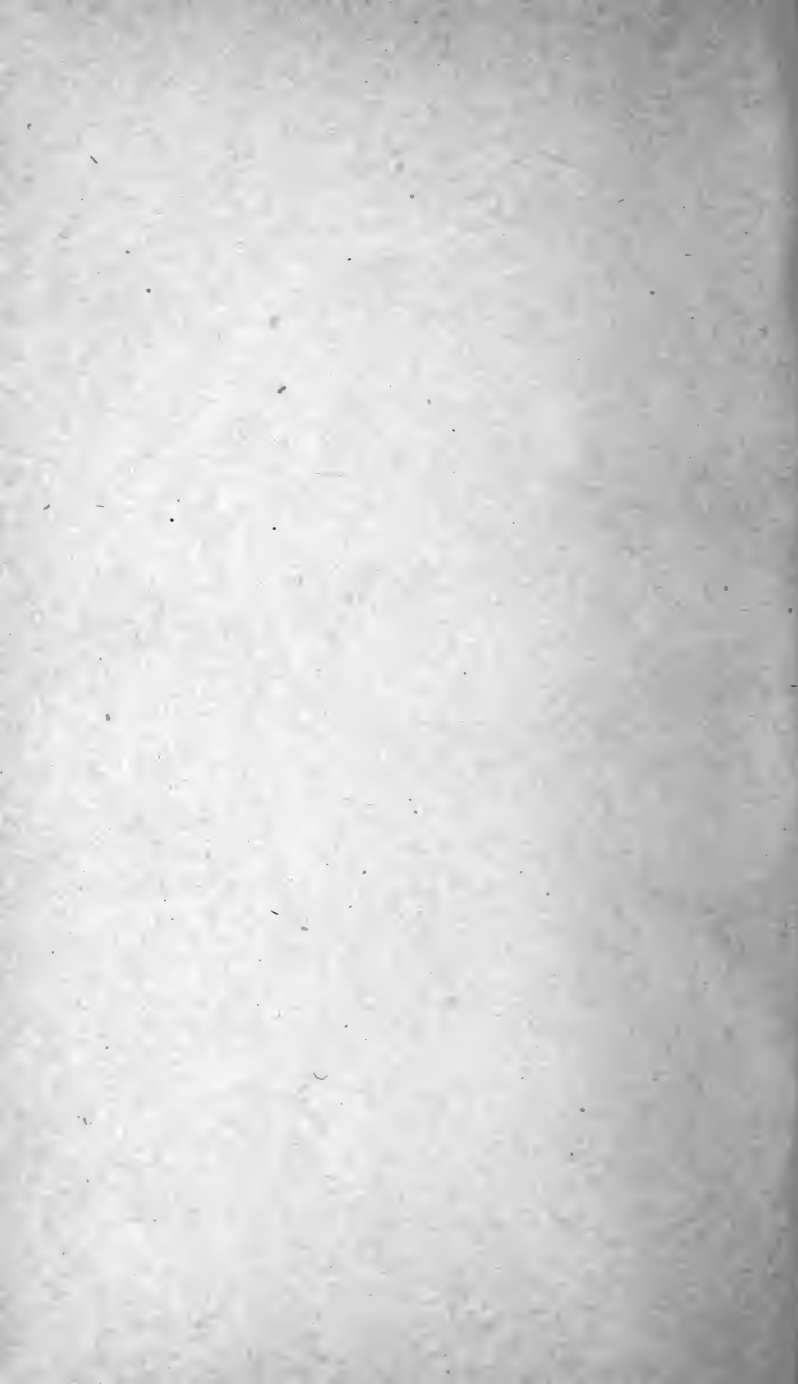
Most assuredly, when by good works you have rendered yourself invulnerable to sin and have attained to perfection in righteousness,

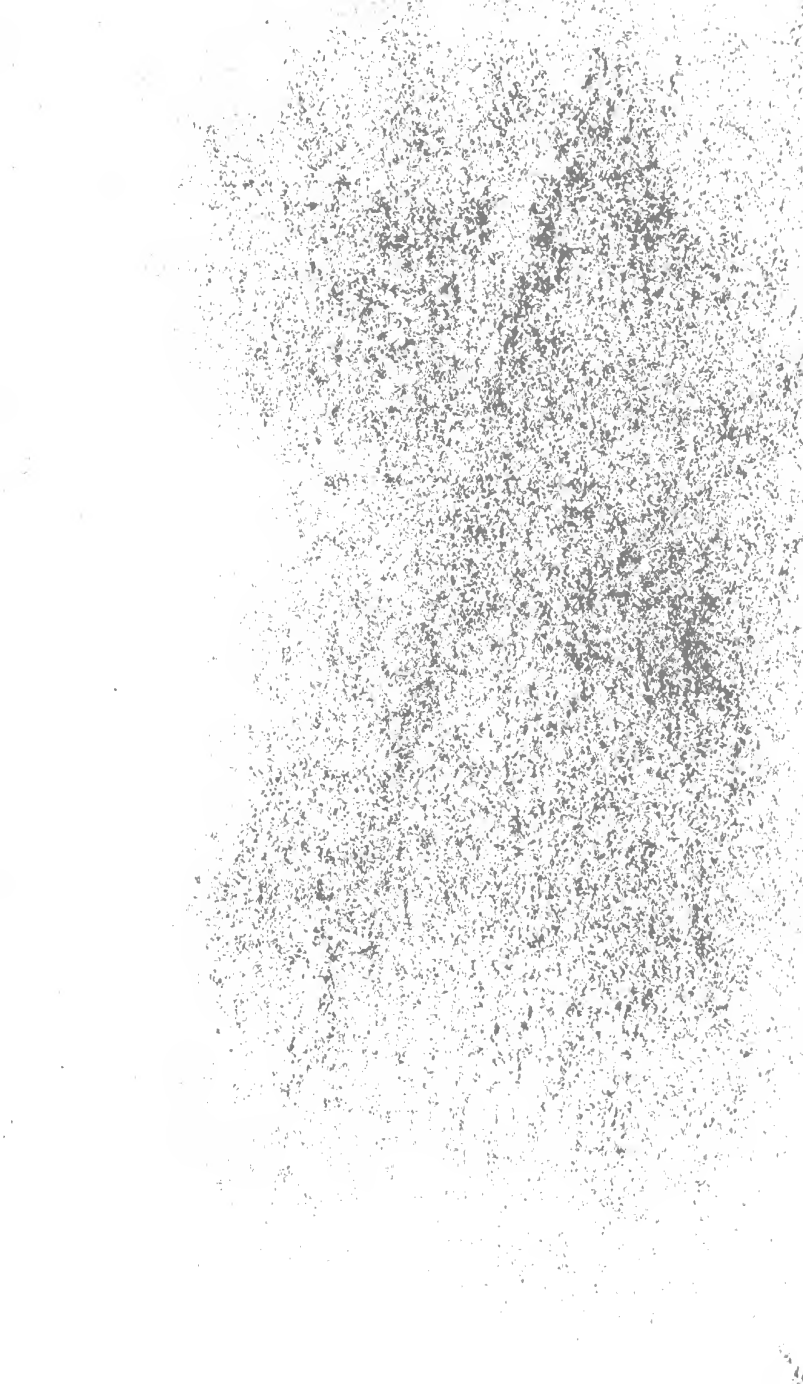
then you will be permitted to enter Heaven with no fear of your ever going out of it. So may it be. Amen and amen.

And I saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away; and there was no more sea (waste.) * * * * * And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelulia: for the Lord God omnipotent reigneth!





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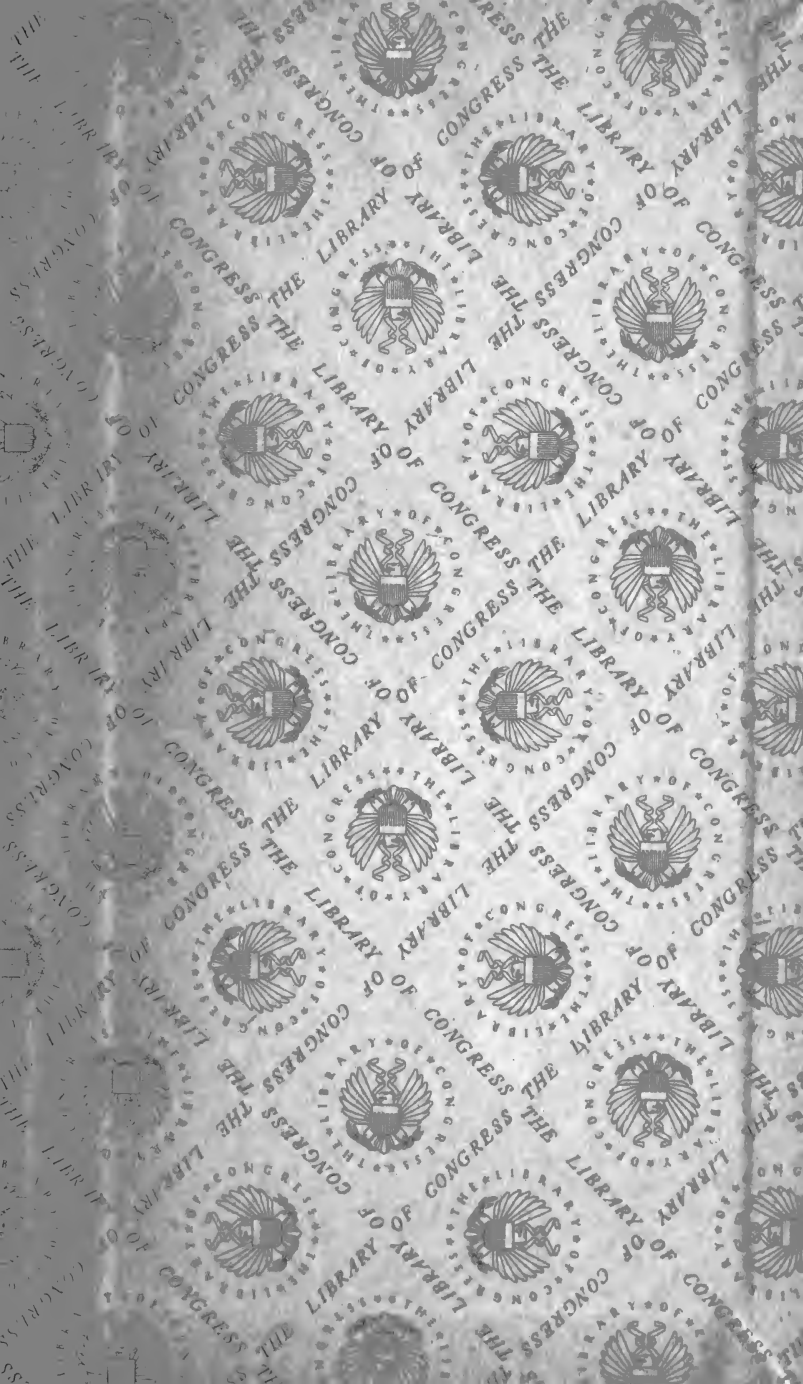




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